The DIVINE TRAGEDY

PEYTON H. HOGE

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THE DIVINE TRAGEDY

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The Divine Tragedy

A DRAMA OF THE CHRIST

By
PEYTON HARRISON HOGE
Author of "Moses Drury Hoge: Life and Letters"

NEW YORK CHICAGO TORONTO
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TO MARY

Not thou, the sad-browed mother of my Lord,
Soul-pierced with sword of this strange tragedy,
Exalted now in heaven, on earth adored —
  Thou needest not a song from me.

Nor thou of Magdala, whose vision clear —
Because thou lovedst much—was first to see
The risen Christ, thy Lord and Master dear —
  That honour is enough for thee.

Nor thou of Bethany, whose loving deed
Hath filled the world with fragrance until now —
Even as the Master said—no other meed
  Of praise than this demandest thou.

But thou, heart's mate, who, knowing motherhood,
Dost taste the bitter-sweet of woman's part,
And with love-opened eyes art fain to see
The Christ, where others find but little good,
And fillst with fragrance all one home and heart —
  This book is dedicate to thee.

FOREWORD

IT is with profound diffidence that the author submits to the public this essay into a field new to him, and, so far as he knows, practically untrodden; for the mediæval Passion Play was constructed on manifestly different principles. And one finds it hard to repress the fear that if this thing ought to be done, it would have been done long ago, and by more competent hands. Yet one remembers that this fear would at once stop all doing, and that one can only follow the light that is in him. He may be permitted, however, to forestall a certain class of criticism by saying that neither from the title nor the form, would he be understood to aspire to a place among the Poets, and masters of Tragedy. His ambition is the more modest, yet higher aim, to tell in the most vivid and practical form, for men living in the world to-day, the story of Jesus of Nazareth in its culminating scenes.

The incomparable records of the Four Gospels must ever remain the only authentic source of our

knowledge of the Founder of Christianity. But the enormous and growing literature of the subject indicates that they leave us asking many questions: questions as to the records themselves—their date and authority, their relation to one another, or to a common source or sources, the consistency of their narratives and the inter-relation and order of their parts; questions of the land and of the times, of the houses and furnishings, the manners, customs and condition of the people; questions of the historical characters that move across their pages—what secular history says of them—these Roman officers and soldiers, this priestly hierarchy, these religious and political parties and their representatives. Above all, there was the tide of thought and discussion that must have surged around the Person of Jesus of Nazareth, and that must have determined the motives and actions of leaders and people. All these questions have received exhaustive and critical study at the hands of the learned, and the story of Jesus has been retold in the many more or less elaborate "Lives of Christ." These are of inestimable value. But it seemed to the writer that it might be possible to take a farther step and, by the careful study of the Gospel material in the light of these treatises, and by a personal and loving familiarity with the Land and

City of our Lord's life and labour, to project the Gospel narratives upon their historical background, in an imaginary reconstruction of the scenes that culminated in the Tragedy of Calvary. This suggests and requires the dramatic form—not, of course, with any view to representation on the stage—but as the only form that eliminates discussion and "preaching," that reduces description to its simplest and, at the same time, its most definite terms, and that presents the characters of the story to move and speak in their own proper persons. Considered merely as a literary form, the Drama has been developed by ancient and modern masters into the most perfect vehicle of expression for the highest action and passion, and it would seem that the greatest of tragedies is entitled to telling in the best available form.

The metrical form was found necessary—after the whole had been written in prose form—to soften by paraphrase the transition from the familiar language of the Gospels to original matter, and to make easier the development of ideas implied in the context but not expressed in the recorded words of the speakers. But it did not seem proper to violate the genius of Hebrew poetry by reducing the songs from the Psalter to modern metre, and the best

masters have been followed in using the prose form for the conversation of the servants' court, as moving upon too low a plane for verse.

Without undertaking to decide any critical questions, the Four Gospels have been treated as faithful historical witnesses, and the effort has been to give a reasonable construction of the evidence, without pressing too far the letter of the detail, or needlessly departing from it by emendation and conjecture; in the belief that if this treatment yielded a consistent story, it would of itself be a strong testimony to the accuracy of the witnesses. It has been the author's aim to add nothing to the words of our Lord except by way of legitimate interpretation, the adaptation of sayings used by him in other places, and the use of connecting phrases and expressions of courtesy. The apparent exception to this in the Eucharistic prayers, to which it was necessary to give verbal form, is explained in the Notes.

The author desires to express his thanks to Prof. Henry van Dyke, of Princeton University, and to Professors Dosker and Marquess of the Presbyterian Theological Seminary of Kentucky, for their kindness in reading the manuscript in its original form, and for their cordial encouragement and helpful criticisms; also to Professor Sampey, of the South-

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Louisville, September 22, 1905.

PERSONS[1]

JESUS OF NAZARETH.

The Twelve Disciples called Apostles:

SIMON, *surnamed* PETER.

JOHN, *son of Zebedee.*

JAMES, *his brother.*

ANDREW, *brother of* PETER.

PHILIP, *of Bethsaida.*

NATHANIEL, *son of Tholmai, called* BARTHOLOMEW.

MATTHEW, *the Publican.*

THOMAS, *called* DIDYMUS.

JAMES *the Less, son of Alphæus.*

JUDAS, *his brother.*

SIMON, *the* "ZEALOT."

JUDAS *of Kerioth, called* ISCARIOT.

CAIAPHAS, *the High Priest.*

ANNAS, *father-in-law to* CAIAPHAS, *and formerly High Priest.*

ELEAZAR *and* JONATHAN, *sons to* ANNAS.[2]

PONTIUS PILATE, *Procurator, or Governor of Judea.*

JOSEPH *of Arimathæa, a Sanhedrist, friendly to* JESUS.

NICODEMUS, *another Sanhedrist, friendly to* JESUS.

LAZARUS *of Bethany, a Disciple of* JESUS *whom he had raised from the dead.*

SIMON *of Bethany, a Disciple whom he had healed of leprosy.*

[1] This and other small figures in the Text, refer to the Notes following the Text.

JOHN MARK, CLEOPAS, *Disciples of* JESUS.

MALCHUS *and* JOACHIM, *servants of the High Priest.*

SIMON *of Cyrene.*

The "Sagan," or deputy of the High Priest.

The "Ab-Beth-Din," or "Father of the House of Justice," Vice-president of the Sanhedrim.[3]

The Captain of the Temple.

A Roman Tribune.[4]

A Centurion.[4]

Priests and Scribes,[5] *members of the Sanhedrim.*[6]

Other Sadducees and Pharisees;[7] *Herodians.*[8]

Other Disciples of JESUS.

Soldiers, Temple Guards, Servants.

MARY, *the mother of* JESUS.

MARY *of Magdala, whom* JESUS *had healed of demoniacal possession.*

MARTHA *and* MARY, *sisters of* LAZARUS.

SALOME, *mother to* JAMES *and* JOHN, *sister to the mother of* JESUS.[9]

MARY, *wife of Alphæus,*[10] *and mother to* JAMES *the Less and* JUDAS.

JOANNA, *wife of Chuza, Herod's steward, who with the other women ministered to* JESUS *and the Apostles.*

A Portress at the Palace of the High Priest.

A Poor Widow.

Women of Jerusalem, Maid-servants, etc.

SCENE.—Jerusalem and environs; Galilee.

TIME.—A. D. 29, March 12–April 28.[11]

The Divine Tragedy

ACT I

SCENE I.—*Bethany. The principal room in the house of* SIMON *called the Leper. The evening following the Sabbath.*[1] *In the centre a triclinium*[2] *with the open end forward, and divans for the guests on the other three sides. On the table are lamp-stands with lighted lamps. Other lamps hang from the ceiling.* SIMON *and friends are seated on the stone divan which runs around the walls of the room.*

Enter JESUS *with* LAZARUS, *followed by the Twelve.* SIMON *and his friends rise and come forward.*

JESUS. Peace be within this house, and peace to all
Who dwell beneath this roof.

SIMON. Master, All Hail!
Though humble be my roof, when thou art here,
It seems the house of God, the gate of heaven.

JESUS. It is like heaven to rest among my friends.

Ye are my friends, who do what I command,
And in my love abide, as I in yours.

Led by SIMON *he takes his place at the outer end of the left divan next to* SIMON. *On the other side of* SIMON *is* LAZARUS. *The Twelve and the other guests are ranged around the table.*

SIMON. I would thy gracious mother, too, were here.

JESUS. To-night she rests, worn with the weary way,
And bearing in her breast the wound of sword
That pierces now her soul. Yet is she here.
For whosoever does the will of God
Is brother, sister, mother unto me.

MARTHA *and others bring in the dishes of the feast and place them on the table, standing in the open space of the triclinium to serve the guests.* JESUS *lifts his hand in blessing.*

JESUS. Father, we thank Thee for these gifts of love;
Receiving them, we love and honour Thee.
Thee, too, we thank, good Simon, for thy care,
In making this provision for our need.

SIMON. I would 'twere worthier thee. For since the day
I felt the healing touch upon my brow

That made the leper clean, all that I have —
Lands, house and goods, yea, body, too, and soul —
Seem all too poor to offer at thy feet.

JESUS. I only wish thy heart.

SIMON. And that thou hast.
But, passing o'er thy mercy to myself,
We all would show our gratitude to-night
For giving back our Lazarus from the dead.

JUDAS. Why does not Lazarus speak? Where went thy soul?
Is there a heaven and hell? Is heaven worth
The pain and toil of winning it? Speak, man.

JESUS. Said I not unto you that I came down
From heaven to tell of heavenly things to men?
But I have told them earthly things, and they
Believe them not: how shall they then believe,
If I shall tell them things of heaven and God?

JUDAS. They would believe if one rose from the dead.

JESUS. If they believe not Moses and the prophets,
Neither will they believe one from the dead.
But, Lazarus, speak; it is permitted thee.

LAZARUS. A sweet forgetfulness came o'er my soul
That dimmed the glory of the heavenly things,
Else would I now have no content in earth,
In splendour of the sea, or stars, or sun,

By reason of the glory that excels.
'Tis only when I look upon the face
Of him who called me back to mortal life,
I seem to see those visions yet again,
And am content. Contented, too, to be,
If 'tis his will, a witness of his power:
Rejoicing also in my sisters' joy,
And in their love: for love is heaven, as now
The Master said. Is it not true, my Martha?
Mary, is it not so? But where is Mary?
She should be here to greet the Lord she loves.

Enter MARY *of Bethany with an alabaster flask of nard, breaks the neck of the flask, and pours the nard over the head and then over the feet of* JESUS, *wiping his feet with her hair. The room is filled with the fragrance.*

JESUS. Peace be with thee, my daughter.

JUDAS (*aside to the disciples*). Why this waste?
For thrice a hundred dinars[3] we might have sold
This nard and given it to the hungry poor.
'Twould shame us with the people were it known
That on an empty honour she hath spent
The store would feed a household for a year.

DISCIPLES. Rebuke her, Master, she hath robbed the poor.

JESUS. Why trouble ye the woman? She hath wrought

A good work on me. For the poor ye have
Always among you, but not always me.
She hath done what she could ; for she is come
My body to anoint afore its burying,
For 'gainst that day this ointment hath she kept.
Verily I say, wherever shall be preached
In all the world this gospel, this her deed
For a memorial of her shall be told,
Until the story of her love shall fill
The world with fragrance, as the nard, this room.

To MARY, *laying his hand on her head as she kneels at his feet.*

Go in peace, my daughter: thou shall bless
Ten thousand times ten thousand of God's poor,
Where Judas' counsel would have fed but one.

SCENE II.—*The Mount of Olives. A bend in the road near Jerusalem. Morning, the first day of the week (Sunday). The Mount rises from the road on the right. Many people are gathered on the roadside. The southern hill of the city is seen in the background to the left, with the royal and priestly palaces and gardens lit by the early sunlight, a spur of the Mount cutting off the rest of the city. On the bend of the road around this spur a throng of people are seen coming from Jerusalem, and are heard in the distance singing:*

"This is the gate of the Lord,[4]
The righteous shall enter into it.
I will give thanks unto Thee, for Thou hast answered me,
And art become my salvation.
The stone which the builders rejected
Is become the head of the corner.
This is the Lord's doing,
It is marvellous in our eyes.
This is the day which the Lord hath made,
Let us rejoice and be glad in it.
We beseech Thee, O Lord, Hosanna,
We beseech Thee, O Lord, send prosperity.
Blessed is he that cometh in the name of the Lord.
We have blessed you from the house of the Lord."

During the singing the forerunners of the procession have entered on the left and in the background waving palm branches. At the same time enters JESUS, *riding upon an ass, from the right foreground, followed by his disciples and a great multitude. As the palaces of the city come into view and they meet the other procession, they break down branches from the trees, spread their clothes in the road and catch up the words of the triumphal hymn.*

MULTITUDE. Hosanna! Hosanna! Hosanna in the highest!
Blessed be the King, the Son of David,

Who cometh in the name of God Most High,
To bring the kingdom of his father David!
Hosanna! Hosanna! Hosanna to the King!

A PHARISEE. Master, rebuke them: thy followers do thee wrong.

JESUS. I say to you, if these should hold their peace
The very stones themselves must need cry out.

MULTITUDE. Hosanna! Hosanna! Hosanna in the highest!
Hosanna! Hosanna! Hosanna to the King!

As the procession passes on with cries of "Hosanna," the scene slowly shifts to the right until JESUS *is brought to the second bend in the road, and the whole city, with the Temple bursts into view.*

JESUS (*seeing the city*). If thou hadst known—ev'n thou, Jerusalem—
If thou hadst known—at least in this thy day—
The things that to thy peace belong, but now
Are hidden from thine eyes! For unto thee
Shall come the days when all thine enemies
Shall compass thee around and keep thee in
On every side, and, within thee, thy children;
Yea, they shall lay thee even with the dust,

Till not one stone is left upon another
That shall not be thrown down; because thy day
Thou knewest not—the time of visitation.

MULTITUDE. Hosanna! Hosanna! Hosanna in the highest!
Blessed be the King, the Son of David,
Who cometh in the name of God Most High
To bring the kingdom of his father David!
Hosanna! Hosanna! Hosanna to the King!

[*Exeunt with cries of "Hosanna."*

SCENE III.—*A room in the High Priest's palace. The morning of the second day of the week (Monday).* CAIAPHAS, ANNAS, ELEAZAR, JONATHAN, *with several other priests and leaders of the Sanhedrim gathered together in conference.*

CAIAPHAS. Perceive ye how we naught prevail? Behold
The world is all gone after him.

Enter MALCHUS.

Well, Malchus,
What of the Nazarene? Hath entered yet
The city?

MALCHUS. Yea, Father,[5] into the Temple courts.

CAIAPHAS. What of the people, then? Receive they him

With yesterday's acclaim?

MALCHUS. Father, the city
Doth pant with expectation, all men musing,
"Is this not he—the Christ we long have sought?"
The pilgrims lodging in the villages
Throng all the city roads to see him take
The throne and kingdom of his father David.

CAIAPHAS. And where lodged he?

MALCHUS. In Bethany, at the house
Of Lazarus, whom all the people say
He raised from death to life.

CAIAPHAS. Lazarus, again!
What can we do while that man liveth still?

A PHARISEE. This man doth many miracles; and what
Do we? Shall we let him alone until
All men believe on him? The Romans, then,
Will come and take away our place and nation.[6]

CAIAPHAS. Ye all know nothing, nor consider this:
Is it not better one should die for all
Than that the nation perish? Let him die.

ANNAS. And Lazarus, too, since many, led by him,
Believe in Jesus.

ALL. Let both be put to death.

CAIAPHAS. But not while lasts the feast, lest there should be

An uproar of the people.

Enter JOACHIM.

How now, Joachim?

JOACHIM. Father, the Nazarene hath cast out all
That bought and sold within the Temple courts,
Driven out the sheep and oxen, overturned
Tables of money-changers, and the seats
Of them that sold the sacrificial doves.

CAIAPHAS. Verily, the Lord hath now delivered him
Into our hands; he hath usurped our right.
What reason gave he?

JOACHIM. Because, the Scriptures said,
His Father's house should be a house of prayer,
And we had changed it to a den of thieves.

CAIAPHAS. That is not easy to gainsay? But, Annas,
This thing concerneth thee.[7] Thou wilt, I trow,
Find way to punish, if he interrupt
The revenue that thou enjoy'st.

ANNAS. But say,
Where were the Temple guards? Did none resist
This outrage?

JOACHIM. No one, Father; for he seemed

Like Heaven's avenging scourge, and none could stand
Before his wrath.

ANNAS. All cowards; they shall smart
For this neglect of duty. And for him,
At once we challenge his authority.

CAIAPHAS. But not to-day before the excited throng.
To-day, perchance, he may declare him king,
And we can leave him—and his silly sheep—
To Roman wolves. But if this chance not so,
Lay well your plans. Be wise as serpents are.
The house of Annas should not have alone
The serpent's hiss[8] and not its subtlety.

[*Rises, exeunt all but* CAIAPHAS.

Fools and blind. Well said the Nazarene,
That they are blinded leaders of the blind.
How quick old Annas' blood was stirred at thought
Of revenues endangered. Each for himself
Thinks only. I alone think for the nation.[9]
On me the burden falls, whom God ordained
To be the Shepherd of this people. Hence,
Must I be jealous—like to God Himself—
And give not mine own honour to another.
Well said I, 'twere better for the people

That one should die and not the nation perish.
Die for the people! How strangely like his words,
"I lay my life down for the sheep." Men say
He calleth back the dead to life again;
But he, "I give my life." Can he save others,
And cannot save himself? Could he be Christ,
And die? The Son of man? The Son of God?
We know from out the law the Christ abides
Forever. Yet there are dark prophecies
I understand not; as when Isaiah saith,
"All we like sheep have gone astray, and God
Hath laid on him the iniquity of all."
Whom means the prophet? That I cannot tell.
But this man will I never own as Christ.
Would not the Christ come first to God's High Priest,
Show him some sign from heaven, and so let him
Proclaim him to the nation? But this man—
This Nazarene—away with him! the friend
Of publicans and sinners! Yet when I said
Those words, that he should die for all the people,
There seemed to move within the stirrings strange
That ancient prophets must have felt, who spake
By inspiration of the Spirit of God.
'Tis strange how that same fateful word should come.

First from Isaiah, then from the Nazarene,
And now from Caiaphas! The Baptist, too,
Called him "the Lamb of God who takes away
The sin of all the world." Can it be true
This is indeed the Christ — a different Christ
From all our dreams — anointed of the Lord
To be the sacrifice for all the people?
If so be, let it be. He hath chosen;
Now I choose; both are in God's great hand;
He, the sacrifice; and I, the sword.
It is the will of God. So let it be.

[*Exit.*

SCENE IV.—*The Temple. A colonnade in the Court of Women.*[10] *Sunrise, the third day of the week (Tuesday).* JESUS *is seen in a retired corner at the right and a little back, seated on the floor with a few of his disciples around him, after the manner of the Oriental teachers. Enter from the left foreground,* ANNAS, ELEAZAR, JONATHAN *and a delegation of Sanhedrists, both priests and scribes. They advance towards* JESUS, *who rises to meet them, with his disciples. During the progress of the scene, people are coming in from all directions until the open spaces of the Fourt are filled.*

ANNAS. Art thou the Nazarene, whose lawless deeds
In meddling with the business of this place,

Which custom sanctions for the public use,
Hath reached our ears?

JESUS. I am; what wouldest thou?

ANNAS. By what authority dost thou these things,
And who did give thee this authority?

JESUS. If ye in truth do seek to know the truth,
By what authority I do these things,
Ye truly then will answer what I ask,
And I will answer you.

ANNAS. Master, say on.

JESUS. What say ye of John's baptism—was't of heaven
Or was't of men?

ANNAS. We would consult apart,
To make our answer not for one but all.

They retire to the left foreground.

What think ye? shall we say "from heaven"?

A SCRIBE. Then he will say, "Why did ye not believe?"

ANNAS. But if we say "of men——"

ELEAZAR. We fear the people;
For all hold John to be a prophet.

ANNAS. Then
We must refuse to answer.

They return to JESUS.

We cannot tell.

JESUS. It is not reason, then, that I tell you
By what authority I do these things.
Suppose a vineyard keeper had two sons
And bade the first, "Go dress the vines
To-day"; and he should say, "I will not,"
Yet afterwards repented him and went;
Likewise, the second; who replied, "I go,"
Yet went not: which of the twain, think ye,
Obeyed his father's will?

ANNAS AND OTHERS. We think, the first.

JESUS. So publicans and harlots before you
Shall enter in the commonwealth of God.
For John came in the way of righteousness,
Preaching the baptism of repentance: ye
Believed him not; while publicans and harlots
Believed, repented and were saved. Hear ye
A parable: A certain householder
Planted a vineyard, hedged it round about,
A winepress digged, a tower built, and then,
Letting to husbandmen, he went his way
Into a country far. And when the time
Of fruit drew near he sent his messengers
To bring his due proportion of the fruits.
But when the servants came, the husbandmen
Beat them or slew, and cast them out. Then he
Sent others, whom they likewise treated ill.

And last of all he sent his son, and said,
"Him they will reverence; for he is my son."
But they beholding him, said 'mong themselves,
"This is the heir; if him we take and kill,
The inheritance is ours." So him they seized
And, casting from the vineyard, slew. Therefore
What will the lord of that same vineyard do,
When he shall come, unto the husbandmen?

A SCRIBE. Those wicked men he'll miserably destroy
And let the vineyard out to other men,
Rendering to him the fruits in season due.

JESUS. Have ye not read in Scripture, how the stone
Rejected of the builders, is become
The head-stone of the corner: 'tis the Lord
That doeth this, and wondrous in our eyes?
Therefore I say, the kingdom of your God
Is ta'en from you, and to a nation given
Which shall bring forth its fruits. And who
Upon this stone shall fall, he shall be broke;
But he on whom it falls—he shall be ground
Even to powder.

JONATHAN (*aside*). He speaketh this of us.

ANNAS. Let him be seized!

Demonstrations from the people.

ELEAZAR (*aside*). Softly now. Remember

The wisdom of the serpent. Let us withdraw:
The people murmur now. Our time will come.

[*Exeunt* ANNAS *and delegation.*

JESUS (*to the people who draw near to hear him*).

Hear ye a parable: The commonwealth
Of heaven is like a certain king who made
A marriage for his son, and sent his servants,
To call those bidden, but they would not come.
Again he sent forth other servants, saying,
Tell to those bidden, I have prepared my feast,
Oxen and fatlings killed, made all things ready;
Come to the marriage of my son. But they
Made light of it and went their several ways,
To farm or merchandise, as each one list,
While others seized the servants of the king,
Entreated them despitefully and slew.
But when the king had heard thereof, in wrath
He sent his armies to destroy those men
And burned their city. Then to his servants said,
"The feast is ready, but the men first bidden
Were found unworthy: go, then, gather in
From highway and from hedge all that ye find,
And bid them to the marriage;" and when 'twas done,
The wedding feast was furnished forth with guests.

And when the king came in to see his guests,
He saw a man without a wedding robe,
And said, "My friend, how comest thou in here
Not having on a wedding robe?" And he
Was speechless, for he knew full well the robe
Was furnished freely unto every guest.
Then said the king: "Bind him hand and foot,
And cast him forth in outer darkness,
Where there shall weeping be and gnashing teeth."
For many are the called, but few are chosen.

Enter a delegation of Pharisees and Herodians.

A PHARISEE. Master, we know that thou art true indeed,
And teachest us the way to God in truth,
Fearing no man, accepting no man's person.
Then solve our doubts: We Pharisees believe
This is a nation chosen unto God,
Nor can in bondage be to any man;
But these Herodians bid us own as lord,
Their master, Cæsar, bowing beneath his yoke,
And paying tribute. But what thinkest thou?
Tell, shall we pay or no?

JESUS. Ye hypocrites,
Why tempt ye me? Show me the tribute money.

They hand him a denarius.

Whose image and device is this?

A PHARISEE. 'Tis Cæsar's.

JESUS. Then give to Cæsar that which Cæsar's is
And render unto God the things of God.

They retire discomfited. Enter a delegation of Sadducees.

A SADDUCEE. Master, among us once were seven brothers;
The eldest took a wife, and dying childless,
According unto Moses' law, his brother
Took her; he likewise died and left no seed;
And so until the seven died, and last
The woman too: in resurrection time
Whose wife of all the seven shall she be?
For she was wife to all.

JESUS. Now ye do err,
Not knowing the Scriptures nor the power of God.
For they who live the resurrection life
Do neither marry nor are given in marriage,
But as God's angels they. But ye should know
The dead do live indeed; have ye not read
That which was said by God, "I am the God
Of Abraham, of Isaac and of Jacob"?
God is the God of living not of dead.

Demonstrations of wonder and approval from the people. The Sadducees fall back and the Pharisees encouraged, again draw near.

A Scribe. Master, I would a question ask of thee,
Which is the great commandment of the law?

Jesus. To love the Lord thy God with all thy heart,
With all thy mind and soul, this is the first
And great command; the second this,
Its like: To love thy neighbour as thyself.
Fulfilling these, thou shalt fulfill them all;
For on these two, hang all the law and prophets.

A Scribe. Well, Master, thou hast said the truth; one God
There is, and to love him with all the heart
And understanding, soul and strength, is more
Than all burnt offering and sacrifice.

Jesus. The Kingdom is not far from thee to-day:
Thou knowest the truth; happy are they that do.

To the Pharisees.

What think ye of the Christ? Whose Son is he?

A Pharisee. The son of David.

Jesus. If he is David's son,
How then doth David by the Holy Ghost
Call him his Lord, as when he saith, "The Lord
Said to my Lord, 'Sit thou on my right hand
Until I make thine enemies to be
The footstool of thy feet'"?

PHARISEES. We cannot tell.

The Pharisees retire abashed and silent. The people draw near to hear him.

JESUS. The Pharisees and Scribes in Moses' seat
Do sit to give the law: therefore, observe
And do what they command; but do not ye
According to their works; for what they say,
They do not. Burdens grievous to be borne
They bind on others, which they will not touch,
And all their works are done for praise of men.
But be not ye likewise. Ye have one Lord,
The Christ; one Father, God; and ye are brethren.
Then seek not honours, titles, praise of men.
The chief among you shall your servant be:
He shall be humbled who exalts himself,
He that is lowliest shall be set on high.
But woe to you, ye Pharisees and Scribes,
Who shut the door of heaven against mankind.
Woe unto you, ye Pharisees and Scribes,
Who hide extortion 'neath a cloak of prayer.
Woe unto you, ye Pharisees and Scribes,
Who compass sea and land to gain one soul
And make him like yourselves, the child of hell.
Woe unto you, ye Pharisees and Scribes,
Who loose from oaths upon the Temple sworn,

But bind a man who swears by Temple gold;
Who set men free who on the Altar swear,
And bind a man who swears by altar-gift.
Woe unto you, ye Pharisees and Scribes,
Who tithe the mint and anise of the law,
And leave undone its justice, mercy, faith;
Who strain the gnat, and swallow the camel whole.
Woe unto you, ye Pharisees and Scribes,
Who make the outside of the platter clean,
And leave it full of filthiness within.
Like unto whited sepulchres are ye,
Appearing fair without, but inwardly
Full of corruption and of dead men's bones.
Woe unto you, ye Pharisees and Scribes,
Who build the prophets sepulchres, and say,
"If we had been in days our fathers lived,
We would not then have shared our fathers' sins,
Nor been partakers of the prophets' blood;"
Thus bearing witness that ye are the sons
Of them that killed the prophets. Fill ye up
Your fathers' measure; for upon your heads
Shall come the judgment of all righteous blood,
From Abel unto faithful Zechariah,
Slain between Altar and the Sanctuary.
Verily, I say to you, all these shall come

Upon this generation.

O Jerusalem,
Jerusalem, who dost the prophets kill,
How oft would I have gathered unto me
Thy children, as a hen protects her brood
Beneath her wings, and ye would not! Behold,
Your house is left unto you desolate.
Ye shall not see me hence, till ye shall say,
"Blessed is he that cometh in God's name."

Solemnly departs from the Temple, but pauses in passing out to observe the offering of gifts in the coffers set near the entrance of the Court. He points his disciples to a poor widow.

Behold this widow's gift. Verily, I say,
Her gift is greater than them all: for they
Of their abundance offered to the Lord,
But she hath given her living—all she had.

[*Exeunt* JESUS *and his disciples.*

SCENE V.—*The Court of the Gentiles. Immediately after. Steps lead up from the Court to the Terrace, bordered with a low wall, bearing Greek inscriptions warning Gentiles not to pass in on pain of death. From the Terrace opens (inward) the Gate of the Court of Women. People passing to and fro. Enter* PHILIP *from the Court of*

Women. Several Greeks, recognizing a disciple of JESUS, *come forward from the crowd.*

GREEKS. Sir, we have come that we may Jesus see,
And hear his words.[11]

PHILIP. I go to know his will.

Meets ANDREW *and speaks with him apart.*
JESUS *and disciples enter from the Court of Women to the Terrace, followed by the crowds.*

ANDREW AND PHILIP. Master, there are some Greeks
—that wait below—
Who having come to worship at the feast
Desire to see thee; but without thy mind,
We would do nothing.

JESUS. The hour is come!
The Son of man is glorified! For now
Behold the first-fruits of the Gentiles! Far
Beyond your sight, the fields shall stretch away,
White to the harvest, waiting the reaper's hand.
But 'tis not yet. Except a corn of wheat
Fall in the ground and die, it bides alone;
But if it die, it bringeth forth much fruit.
He that would keep his life, his life shall lose,
By sacrifice of life shall life be given.
If one would serve me, let him follow me,
And where I am, there shall my servant be.
My Father hon'reth him who serveth me.

Now trouble fills my soul. What shall I say?
Shall I say, "Father, save me from this hour"?
But for this cause I came unto this hour.
It is Thy will; this therefore will I say,
"Father in heaven, glorify Thy name."

VOICE. I have both glorified it and again
Will glorify.

1ST BYSTANDER. It thundered.

2D BYSTANDER. No, the sky
Is clear.

3D BYSTANDER. It was an angel spake to him.

JESUS. This voice came not for me but for your sakes.
Now shall this world be judged, its prince cast out.
And I, if I be lifted up, will draw
All men unto me.

The Greeks below have been awe-stricken witnesses of this scene and have fallen on their knees. He stretches out his hands in benediction.

Peace be unto you.

END OF ACT I

ACT II

SCENE I.—*A room in the High Priest's palace. Evening, the third day of the week* (*Tuesday*). CAIAPHAS, ANNAS, ELEAZAR, JONATHAN, *priests and scribes are engaged in consultation.*

CAIAPHAS. How glorious was your victory to-day
Over the Nazarene! I much do fear
The sons of Annas will get little gain
From their bazaars this year.

ANNAS. But have a care,
Lest Caiaphas' mitre be no more secure,
Than Annas' shekels. If he be prophet true
There's woe enough for all; if not, he may
Incite the people to a madness 'gainst us,
Bitter as what he threatens from above.

CAIAPHAS. Then is it time to invoke the power of Rome.
Could ye not so entangle him in talk
To give occasion to the Roman power?

ANNAS. There went with us Herodians who know
The subtilties of Roman law, but found
No accusation 'gainst him. Nor could we
Find aught to turn the people to our side.

CAIAPHAS. Trimmed he his sails so nicely? Truly, I
Am fortunate in legal counsellors!
Where learned this Galilean his subtilty,
That ye may seek instruction in his school?

A PHARISEE. Father, 'twas not by any subtilty;
But simple truth that we could not gainsay
Put us to silence.

CAIAPHAS. Verily, then must I
Myself assume the task. I cannot go
Before the people and contend with him:
He must be brought to me. 'Tis true the thing
Requireth care, but yet it must be done.
Once before me he must renounce his claims,
Or else make claim so high that he can be
Delivered over to the power of Rome.

Noise without.

(*Calls.*) Ho, Malchus! Hither!
(*To the others.*) Surely this cannot be
Some strange, new madness of the Nazarene!

Enter MALCHUS.

Who disturbs the peace?

MALCHUS. May't please thee, Father,
There is a fellow here, who, people say,
Was one of those nearest the Nazarene,
Desiring speech with thee; and when we sought
To know his business, he refused to speak

Save only unto thee. So, fearing mischief,
The attendants sought to put him forth, and he
Became unruly.

CAIAPHAS. Let him be brought in.

[*Exit* MALCHUS.

He may be useful to us.

Enter MALCHUS *and* JOACHIM, *bringing* JUDAS *between them.*

What is thy name?

JUDAS. Judas of Kerioth

CAIAPHAS. Is't true that thou
Dost follow him they call the Nazarene?

JUDAS. 'Tis true I followed him. Three years and more,
Fed on delusive hopes and shadowy dreams,
Scorched with the sun by day, and in the night
Wet with the dews of heaven, I followed him.
And all for what? That when he should restore
The kingdom unto Israel, I might have
High place and power. Well, he gave me place.
He made me treasurer—treasurer of beggars' alms!
What will ye give me that I may betray him?

ANNAS. We will make thee rich.

CAIAPHAS (*aside*). Peace, dotard.
Seest thou not he is already ours? (*Aloud.*)
Fellow, we need thee not. It only needs

That we should lift our hand to crush this man
And his deluded followers. Nor would we
Compound with such as thou. But thou hast shown
Some disposition to our service ; and
Perhaps 'twere better he were quietly
Betrayed into our hands, lest there might be
Some tumult 'mongst the people. Betray him then,
And we will give thee thirty silver pieces.

JUDAS. Price of a common slave!

CAIAPHAS. Didst thou not say,
His royal claims were mockery and sham ?
It is enough. Now get thee gone and see
That thou betray him. We would shed for him
No guiltless blood. Be gone.

[*Exeunt* JUDAS *and servants.*

Well, that was timely.

ANNAS. Thou hast played the fool. Thou tauntest me
With avarice, yet wouldst lose a chance like this,
To spare a few gold pieces.

A SCRIBE. I much do fear
He will not do it for so small a price.

CAIAPHAS. Ye nothing know at all. Could ye not see

How deep the iron hath entered to his soul?
How deep the hate he bears him, and the grudge
Of these hard years of disappointed hope?
To make him rich would make him troublesome.
Now we shall use him and have done with him.
But mind: no word of this to any man.
The council is dismissed. Peace with you all.

[*Exit with attendants.*

ALL (*bowing to* CAIAPHAS *as he leaves*).
Peace be with thee!
(*Bowing to each other.*) And peace to you, and you.

SCENE II.—*The Mount of Olives. Night, the third day of the week* (*Tuesday*). *On the left an olive-tree under which* JESUS *is seated with* PETER, JAMES, JOHN *and* ANDREW. *The ground falls steeply towards the deep valley of Kedron, beyond which, in the right background rises Jerusalem over against them, with the Temple in the centre of the view, its white walls and colonnades and golden roof shining under the light of a nearly full moon.*

PETER. Master, to-day as thou didst leave the Temple,

Thou saidst that all these things should be destroyed.
When is it this shall be? and what the sign
When all these prophecies shall be fulfilled?[1]

JESUS. Take heed no man deceive you. There shall be
False Christs deceiving many. When ye hear
Of wars and rumours, be ye not dismayed
For all these things must come before the end.
The rising nations and the trembling earth,
Famine and pestilence, and fearful signs,
Are but beginnings of the travail sore.
But to yourselves take heed; for ye shall suffer
In council and in synagogue for me;
Yea, before governors and kings shall stand
To bear me witness; and for testimony
In all the world this gospel shall be preached
To every nation. Then the end shall come.
The sign of desolation Daniel saw[2]
Shall hover o'er the land; Jerusalem
With armies shall be compassed round, and then
When ye see this, know that her doom is near.
Then flee, inhabitant of Judah, flee;
Return not to thy house, nor take thy stuff,
But flee unto the mountains. Woe to them
That are with child, or in those days give suck.

And pray it be not in the winter time.
For these are days of vengeance and distress,
And wrath upon this people. And unless
The days be shortened no flesh could be saved:
But for His own, the Lord hath shortened them.
And thus Jerusalem, the holy place,
Is trodden under Gentile feet until
The times of Gentile rule shall be fulfilled.
After the tribulation of those times,
The darkened sun, the waning moon, the stars
Falling from heaven, shall proclaim to men
The coming of the Son of Man in clouds
With power and glory. Then shall he send forth
His angels and shall gather his elect
From the four winds of heaven.
But when ye see
Those things begin to come of which ye asked,[3]
Look up and lift your heads, rejoice, for lo!
Redemption draweth nigh. Behold the trees!
When they put forth their leaves, ye know yourselves
That summer draweth nigh. So shall ye know
The kingdom draweth nigh when these things come.
Verily, this generation shall not pass

Away till all these things shall be fulfilled.
Heaven and earth shall pass, but not my word.

PETER. But, Master, we would also know the sign
When thou shalt come, and when the world shall end.

JESUS. Of that day or that hour, no man doth know,
Nor angel in the heaven, nor even the Son.
Only the Father knows. So take ye heed,
Watch ye, and pray; because ye know not when
The time shall be. 'Tis as a man, sojourning
In a far country, gives authority
Unto his servants and to each his work,
Commanding him who keeps the door to watch.
Therefore watch ye, because the Lord may come
At noon or eve, at midnight or cock-crow:
Lest coming suddenly, he find you sleeping.
And what I say to you, I say to all,
Watch![4]

SCENE III.—*Bethany. The house of Lazarus. Morning, the fifth day of the week (Thursday). A large room with stone divan running around three walls.* JESUS *is seated in the centre of the middle divan. Near him is* PETER, JAMES, JOHN,

and the rest of the Twelve ranged on the divan in Oriental attitudes. JUDAS *is in the corner out of the eye of* JESUS. LAZARUS *is seated with the Twelve. At the footstool of* JESUS *are seated his mother,* MARY *of Bethany,* MARY *of Magdala, and* MARY *the wife of* ALPHEUS. MARTHA, JOANNA *and* SALOME *are handing the light morning meal.*[5]

JESUS. This is the first day of unleavened bread
On which, ye know, the Paschal Lamb is killed,
And when the Son of man shall be betrayed
For to be crucified.

PETER. Betrayed?

ALL THE DISCIPLES. Betrayed!

Expressions of consternation and sorrow from the disciples, and sounds of weeping from the women.

JESUS. Peter, go thou, with John, and ready make
For us the Passover that we may eat.

PETER. Master, where wilt thou that we should prepare?

JUDAS *leans forward intent to hear the directions.*

JESUS (*seeing* JUDAS). When ye have entered in the city gate
A man shall meet you with a water jar.
Follow him where ye see him entering in,

And say ye to the goodman of the house,
"The Master saith, 'My time is nigh at hand,
Where is the guest chamber where I shall eat
The Passover with my disciples twelve?'"
And he shall show to you an upper room,
Goodly and large, all furnished and prepared.
There make ye ready for our parting feast.

[*Exeunt* PETER *and* JOHN.

A little while, and me ye shall not see,
Again a little while, and me ye see,
Because I go unto the Father.

A DISCIPLE. (*Aside to the other Disciples.*) What
Is this he saith to us, "A little while,
And ye shall see me not, and then again
A little while, and me ye see, because
I go unto the Father." We cannot tell
What is it that he saith, "A little while"?

JESUS. Do ye, indeed, inquire among yourselves
Of what I said, "A little while and ye
Shall see me not, and then a little while,
And ye shall see me"? Verily, I say,
That ye shall weep and mourn: the world rejoice:
Ye shall be sorrowful, but sorrow soon
Shall turn to joy. A woman in travail
Shall sorrow have because her hour is come:
But when she is delivered of the child

The anguish she no more remembereth
For joy a man is born into the world.
Ye therefore now have sorrow, but your heart
Shall sing for joy when you I see again,
And this your joy no man shall from you take.

He rises and goes out. They all rise and fall into little groups, and go out through different doors. JUDAS *is left alone.*

JUDAS. Alone! Each to his fellow turns in hope or fear.
Heart speaks to heart in common sorrow. But
From me they shrink as men shrink from a leper.
Hath any read the purpose of my soul?
But no! For even when my hopes were bright
(No thought of treason having entered in),
No soul came forth to meet my soul. When we
Went forth by two and two and preached the word,
I seemed to walk apart. My comrade Simon,
Though Zealot[6] like myself, seemed all intent
On other aims than mine. Oh, I wonder
Will't be my curse in Hell to walk alone?
Will devils, even, when I come nigh, draw back,
And say, "This is the man betrayed his Master"?
But doth the Master know? Oh, I have sought
To shun that eye that reads the very soul,

But when I strained to catch his words just now,
He paused, he looked at me, and then he spake
In proverbs. But perhaps, if I make haste,
I might betray him ere he leaves the house!
But no! The High Priest said it must not be
Upon the feast day. Then must I be patient,
And bide my time. Nay, more, I must be bold,
And seek the first place at the Master's side,
To hide my purpose. Oh, that this day were done!

SCENE IV.—*Jerusalem: the house of* JOHN MARK'S *father.*[1] *Twilight, the fifth day of the week (Thursday). A large upper room opening on the housetop and reached by an outside stair. A low oblong table is nearly surrounded on three sides by divans.* JESUS *enters with the Twelve. He takes his place near the outer end of the divan on the left.* JOHN *takes his accustomed place on his right, the end seat of the table.* PETER *is about to take the place on the other side of* JESUS *when* JUDAS *contends with him for the honour, and a general dispute over precedence follows.*[8]

JESUS. The Gentile kings do exercise command
And they that rule are chief. But not so ye.
But let your greatest as the youngest be,

And let the chiefest serve. For who is greater,
He who sits at meat, or he who serves?
But I among you am as he that serves.

PETER *with shame goes to the other side of the table, and takes the lowest place, opposite* JOHN. *The others seat themselves, yielding each to the other, and* JUDAS *takes the place next to* JESUS *on his left.*[9]

With strong desire have I desired to eat,
Before I suffer, this last Paschal feast,
For no more will I eat thereof, until
The kingdom come, when all shall be fulfilled.
To you who with me my temptations bear
I give a kingdom, as my Father, me;
That at my table ye may eat and drink,
Judging, enthroned, the tribes of Israel.

He pours out the first cup of wine and lifts his eyes to heaven.

Blessed art Thou, our Father, who hast made
Fruit of the wine for gladness, and hast given
In love the solemn days for joy; and this
Day of unleavened bread that made us free.
We thank Thee, Father, that Thou hast preserved
Our lives and souls, and brought us to this hour.[10]

Hands cup to JOHN *and then to* JUDAS, *to pass on to the others.*

Take this: divide it 'mongst yourselves: for I

Will drink no more this fruitage of the vine,
Until the commonwealth of God shall come.

Rises from the table as for the accustomed hand-washing,[11] *but, instead lays aside his garments, girds himself with a towel, takes a basin of water and comes to* PETER, *at the lowest place, to wash his feet.*

PETER (*astonished*). Dost thou, Lord, wash my feet?

JESUS. What I do now,
Thou knowest not, but thou shalt know hereafter.

PETER. No, never shalt thou wash my feet.

JESUS. If then
I wash thee not, thou hast no part in me.

PETER. Lord, not my feet alone: my hands, my head!

JESUS. He that is bathed, need only wash his feet
To be clean every whit. And ye are clean:
But not ye all.

Goes around the table until he has washed the feet of all, then resumes his garment and takes his place.

Know ye what I have done?
Ye call me, "Lord," and, "Master," and say well,
For so I am. Therefore, if I, your Lord,

Have washed your feet, ye also ought to wash
Each others' feet. For I have given example
That ye should do, as I have done to you.
The servant is not greater than his Lord,
Nor is one sent greater than he that sends.
Ye know these things; happy are they who do.

Enter JOHN MARK, *bearing the bowl of "Charoseth"* [12] *with dishes of bitter herbs, unleavened bread, and the Passover Lamb, roasted whole. He sets them on the table and retires.*

I speak not of you all. I know mine own;
But as the Scripture saith, so must it be:
"He that ate bread with me hath lifted up
His heel against me." This I tell you now,
That when it comes to pass, ye may believe
That I am he.

Lays his hand on the dish containing the Lamb.[13]

JOHN. What mean ye by this service?
JESUS. The body [14] of the Lord's Passover, this;
Because the houses of our fathers were
In Egypt's land passed over by the Lord.

He takes up the dish of unleavened bread.

JOHN. Why is our bread unleavened on this night?
JESUS. Because our fathers were redeemed in haste.

Takes up the dish of bitter herbs.

JOHN. Why do we eat these bitter herbs this night?

JESUS. Because the Egyptians made our fathers' lives
Bitter with bondage hard in Egypt's land.
We therefore thank and praise and glorify
Him who these miracles for our fathers wrought,
And for us, too; for He did bring us forth
From bondage into freedom; changed to joy
Our sorrows, our mourning to a feast. Therefore
In His high presence, let us say and sing,

They all rise.

(*Singing.*) Hallelujah![15]

The disciples sing the responsive lines.

Praise, O ye servants of the Lord, praise the name of the Lord.

Blessed be the name of the Lord from this time forth and forever more.

From the rising of the sun unto the going down of the same, the Lord's name be praised.

The Lord is high above all nations:

And His glory above the heavens.

Who is like unto the Lord our God,

Who dwelleth on high?

Who humbleth Himself to behold the things that are in heaven,

And in the earth.

He raiseth the poor out of the dust.
The needy out of the dunghill.
That He may set him with princes.
Even with the princes of the people.
He maketh the barren woman to keep house.
And to be the joyful mother of children.

ALL. HALLELUJAH!

When Israel went out of Egypt,
The house of Jacob from a people of strange language;
Judah was His sanctuary,
And Israel his dominion.
The sea saw it and fled,
Jordan was driven back.
The mountains skipped like rams,
And the little hills like lambs.
What ailed thee, O thou sea, that thou fleddest,
Thou Jordan, that thou wast driven back?
Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob;
Who turned the rock into a standing water,
The flint into a fountain of waters.

ALL. HALLELUJAH!

They drink the second cup of wine and seat themselves. He is about to proceed with the Passover, but betrays great agitation.

JESUS. My soul is troubled, for behold with me
Upon the table my betrayer's hand.

The disciples look on one another with consternation.

Verily, I say, of those now eating with me,
One shall betray me.

THOMAS (*anxiously*). Lord, it is not I?

NATHANIEL (*grieved*). Lord, is it I?

VOICES. Or I?

VOICES. Lord, is it I?

PETER *beckons to* JOHN *across the table to ask who it is.*

JOHN (*leaning on* JESUS' *bosom*). Who is it, Lord?

JESUS (*aside to* JOHN). 'Tis he to whom I give
The sop when I have dipped it.

He takes a piece of the lamb, and of the unleavened bread and some of the bitter herbs, wraps them together and dips them in the Charoseth,[16] *and hands the sop to* JUDAS.

The Son of man
Must go as it is written he must go,
But woe to him by whom he is betrayed!
Better for that man had he ne'er been born.

JUDAS. Lord, is it I?

JESUS (*aside to* JUDAS). It is, and that thou doest,
Do quickly.

[*Exit* JUDAS.

Now the hour is come. Behold,
The Son of man is glorified, and God
Is glorified in him.

They proceed with the supper.

My little children,
'Tis but a little while that I am with you,
And whither I go, thither ye cannot come.
A new commandment give I unto you,
"To love each other, even as I love you,"
It is the sign by which all men shall know
That ye indeed are my disciples.

PETER. Lord,
Where goest thou, we cannot follow thee?

JESUS. Whither I go thou canst not follow now,
But thou shalt follow me hereafter.

PETER. Lord,
For thy sake, I would lay me down to die.

JESUS. All ye this night shall be offended in me.
For it is writ: "The Shepherd will I smite
And all the sheep abroad shall scattered be."

PETER. Though all men be offended, yet not I.

JESUS. Simon, Simon, Satan hath sought for you,
That he might sift you all as wheat. But I
Have prayed for thee—prayed that thy faith fail not.

And when thou art converted, strengthen thou
Thy brethren.[17]

PETER. Lord, if I may go with thee
I'll gladly go to prison or to death.

JESUS. Verily, I say to thee, this very night,
Before the second crowing of the cock,
Thou shalt deny me thrice.

PETER. Though I should die
With thee, I never will deny my Lord.

ALL. With thee we'll die, but never will deny.

JESUS. Lacked ye for aught when without purse or scrip
Or shoes, I sent you forth?

ALL. Nothing.

JESUS. But now,
When I am taken from you, ye will need
Both purse and scrip, and if ye have no sword,
Let each man forthwith sell his coat and buy.
For what is written must accomplished be,
"With the transgressors was he numbered"; for
The things concerning me must have an end.

Takes a cake of unleavened bread and lifts his eyes to heaven.

Father, in heaven, hallowed be Thy name,[18]
Thy kingdom come, Thy will be done in earth,
As it is done in heaven. Give us this day

Our daily bread, and all our debts forgive,
As we forgive our debtors. Lead us not
Into temptation, but deliver us
From evil. Holy Father, Thou didst lead
Our fathers through the wilderness, and gave
Them daily manna for their daily need,
And now Thou giv'st Thy Son, the living bread,
That whosoever eateth me shall live;
That as I live by Thee, so they by me.
Therefore we bless Thee for this heavenly bread.

Breaks the bread and passes it first to John and then to James who is now next on his left.

Take, eat, this is my body broken for you,
This do ye in remembrance of my death.

They each take the bread and pass it on until all have partaken. He fills the third cup,[19] *raises it, and lifts his eyes to heaven.*

Father, who didst Thy people all redeem
By blood of Paschal lamb, and to Thyself
Didst sanctify them from among all nations
By giving them Thy law, we give Thee thanks
That Thou hast promised a New Covenant
When Thou wilt write Thy law upon their hearts,
Forgive their sins, remembering them no more.
Now, holy Father, come I unto Thee,

That all this Scripture be fulfilled. O keep
Through Thine own name these children given me,
That they may all be one as we are one.
I am the Vine, the branches they; henceforth
Let them abide in me and bring forth fruit
Unto Thy glory. Therefore give we thanks
And take this cup of blessing in Thy name.[20]

Hands cup to disciples.

Take ye this cup and drink; it is the seal
Of that New Covenant in my blood, now shed
For many, for remission of their sins.
For this ye do, as often as ye drink,
In memory of me. Verily, I say,
I will not henceforth drink this fruit of vine,
Until I drink it new with you within
My Father's kingdom.

The cup is passed until all have partaken. The disciples begin to weep as its solemn significance is perceived.

Let not your heart be troubled;
Believe in God, believe also in me.
Within my Father's house are many mansions
(For if it were not so I would have told you),
I go to make a place prepared for you;
And if I go to make a place for you,

Then I will come and take you to myself,
That where I am, there also ye may be.
Whither I go ye know—the way ye know.

THOMAS. Whither thou goest, Lord, we do not know,
How can we know the way?

JESUS. I am the way,
The truth, the life; except by me, no man
Can to the Father come. Had ye known me,
Ye should have known my Father also; now
Ye know him, and have seen him.

PHILIP. The Father, Lord,
Show unto us, and that will us suffice.

JESUS. Philip, have I so long time with you been
And yet hast thou not known me? Seeing me,
Ye see the Father, and how sayest thou,
Show us the Father? Dost thou not believe
That I am in the Father, He in me?
The words I speak, I speak not of myself;
The Father dwelling in me doth the works.
Verily, I say, he that believes in me
The works that I do, he shall do also,
And greater works than these, because I go
Unto my Father. Whatsoever, then,
Ye ask upon my name, that will I do,
That in the Son, the Father's glory may

Be magnified. If me ye love, then keep
The laws I give, and I will pray the Father,
And He shall give to you the Comforter,
Abiding with you, whom the world doth not
Receive, because it sees Him not, nor knows.
But ye shall know Him, for He dwells with you,
And shall be in you. I will not leave you orphans,
In him shall I return, and, though the world
No more shall see me, ye shall see me still.
Because I live, ye also shall have life.
At that day ye shall know that I am in
My Father, ye in me, and I in you.
For whosoever keepeth my commands,
'Tis he that loveth me, and loving me,
He shall be lovéd of my Father too,
And I will love him, and will come to him,
And manifest myself.

JUDAS (*brother of* JAMES). How is it, Lord,
That thou will manifest thyself to us
And not unto the world?

JESUS. Because the world
Keeps not my words, and loves me not nor knows.
But he who loveth me and keeps my words,
My Father loveth him, and we will come
And in his heart abide. The Comforter

The Holy Spirit, whom the Father sends,
Shall teach you all things, and shall bring to mind
Whatever I have said. My peace I give;
Not as the world gives, give I unto you.
Let not your heart be troubled, nor afraid.
Grieve not because I go unto the Father.
Rather rejoice, as they who love me should,
Because my Father greater is than I.
I tell you now, that when it comes to pass,
Ye may believe. I cannot say much more,
For now the prince of this world comes, and I
Must meet him by the Father's word, and show
That he hath nothing in me. Thus, the world
Shall know I love the Father, and obey
All His commands. Arise, let us go hence.

They arise and sing the Hallel.[21]

JESUS AND THE DISCIPLES (*singing*). I love the Lord
because He heareth
My voice and my supplications.
Because He hath inclined His ear unto me
Therefore will I call upon Him, as long as I live.
The cords of death compassed me,
And the pains of the grave got hold upon me.
I found trouble and sorrow.
Then called I upon the name of the Lord,

"O Lord, I beseech Thee, deliver my soul."
Gracious is the Lord, and righteous,
Yea, our God is merciful.
The Lord preserveth the simple,
I was brought low and He saved me.
Return unto thy rest, O my soul,
For the Lord hath dealt bountifully with thee.
For Thou hast delivered my soul from death,
Mine eyes from tears, and my feet from falling.
I will walk before the Lord,
In the land of the living.
I believe; for I will speak.
I was greatly afflicted.
I said in my haste,
"All men are liars."
What shall I render unto the Lord,
For all His benefits towards me?
I will take the cup of salvation
And call upon the name of the Lord,
I will pay my vows unto the Lord,
Yea, in the presence of all His people.
Precious in the sight of the Lord
Is the death of His saints.
O Lord, truly I am Thy servant;
I am Thy servant, the Son of Thy handmaid;
Thou hast loosed my bonds.

I will offer the sacrifice of thanksgiving,
And will call on the name of the Lord.
I will pay my vows unto the Lord,
Yea, in the presence of all His people.
In the courts of the Lord's house;
In the midst of thee, O Jerusalem.
Hallelujah![22]

Jesus goes out followed by his disciples. JOHN MARK *comes in, throws a linen cloth over his serving tunic and follows them.*

END OF ACT II

ACT III

SCENE I.—*The Garden of Gethsemane. Night, the fifth day of the week (Thursday). A garden of olive-trees is shown by the light of the full moon,*[1] *with dark shadows under the trees. The ground rises from the front, with occasionally a low stone wall supporting the higher ground beyond. Part of a wall with gate showing at the right front. Enter, through the gate,* JESUS *and the eleven disciples, with* JOHN MARK, *following at a little distance, concealed in the shadows.*

JESUS. Now sit ye here awhile, and I will go
A little way apart, and pray alone.

Signs to PETER, JAMES *and* JOHN *to follow him. They disappear among the trees, reappearing in the background. The other disciples settle themselves in the shadows, and fall asleep, except* JOHN MARK, *who stands watching.*

(*To the three.*) My soul is sorrowful exceedingly,
Even to death; tarry ye here and watch.

Goes a little farther, falls on his face, and prays in silent agony. The three disciples fall asleep.

(*Aloud.*) My Father, O my Father, let this cup,

If it be possible, pass from me; yet
Not as I will, but as Thou wilt.

Rises and returns to the three disciples.

(*To the three.*) Simon,
Could ye not watch with me one hour? O watch
And pray ye enter not into temptation.

The disciples, stupefied, make no answer. He leaves them and they fall back to sleep. He again falls on his face and prays longer than before.

(*Aloud.*) Abba, Father, since all things unto Thee
Are possible, O then, if Thou be willing,
Let now this cup pass from me. Nevertheless,
Let not my will, but Thine, O God, be done.

Comes again to the disciples, and touches them. They strive to rise but are overcome with sleep.

The spirit indeed is willing: the flesh is weak.

Goes again and falls on his face in an agony of groans and tears until the sweat of his brow is mingled with blood. An angel appears strengthening him.

(*Calmly.*) O my Father, if this cup cannot pass,
Except I drink it, then, Thy will be done.

Returns to the disciples.

(*Musing.*) Sleep on now and take your rest: there is
No need to wake you now. The time to watch
With me is past: mine hour is come. Behold,
The Son of man betrayed into the hands
Of sinners!

Sounds without of approaching multitudes. JESUS *awakes disciples.*

But rise and let us go. For lo,
He that betrayeth me is just at hand.

Enter through the gate, JUDAS *with* MALCHUS *and* JOACHIM, *servants of* CAIAPHUS; *the Captain of the Temple, with a band of Temple guards armed with clubs; a Roman Tribune with part of the Antonia*[2] *garrison armed with short Roman swords, and attendants with torches;* ELEAZAR, JONATHAN *and several Sanhedrists are somewhat behind them. The Tribune disposes his force around the gate.* JUDAS *advances with* MALCHUS, JOACHIM, *the Captain of the Temple, and some of the guard.*

CAPTAIN. Our orders are to seize but Jesus only.
How shall we know him?

JUDAS. Whomsoe'er I kiss,
That same is he, seize him and bind him fast.

JESUS, *followed by the three disciples, advances from the background. The other disciples awake in confusion.*

Master! All Hail! (*Kisses him.*)

JESUS (*aside to* JUDAS). With kiss dost thou betray
The Son of man?

Advances beyond him to meet the Temple guard.

Whom seek ye?

CAPTAIN. We do seek
Jesus of Naz'reth.

JESUS. I am he.

They fall back in confusion and terror.

Again
I ask, whom seek ye?

OFFICERS (*recovering*). Jesus of Nazareth.

JESUS. I said that I am he. If me ye seek,
Let these now go their way.

MALCHUS *and* JOACHIM *lay hands on* JESUS.

PETER. Shall we now, Lord,
Smite with the sword?

Strikes at the head of MALCHUS *and severs his ear.*

JESUS (*to* PETER). Peter, put up thy sword
Into the sheath. All they who take the sword
With sword shall fall. The cup my Father gives,
Shall I not drink it? Think ye, I cannot pray
Unto my Father, and He shall straightway give
To me a legion of the heavenly host

For each disciple of this little band?
But how shall, then, the Scripture be fulfilled?

Touches MALCHUS' *ear and heals him.*

(*Seeing* ELEAZAR *and the* SANHEDRISTS). How is it
ye are come as 'gainst a thief
With swords and clubs? I with you daily sat
Teaching within the Temple, yet ye laid
No hold upon me. But this is your hour,
When powers of darkness are supreme, that thus
The Scriptures be fulfilled.

Yields himself to the guards, who surround him, and march off. The disciples flee into the depths of the garden. MARK *starts to follow* JESUS, *but is seized by some of the guard, and flees leaving his garment in their hands.*

TRIBUNE. And whither now?
CAPTAIN. Unto the High Priest's palace.
ELEAZAR (*aside to* CAPTAIN). Not so. First
To Annas. For 'twere most unseemly now
He be passed by.
CAPTAIN. It shall be as ye will.
(*To* TRIBUNE.) To Annas' palace first.
TRIBUNE. As pleases you.

Gives orders. They all pass out, followed by soldiers marching. Reenter PETER *and* JOHN *from the background.*

JOHN. Shall we not follow him?
PETER. To prison or death.

[*Exeunt through the gate.*

SCENE II.—*The Palace of the High Priest. The same night, a little later. A large stone-paved court with colonnades, or covered porches, on the three sides visible. On the left the porch is level with the court and has a door leading without, where hangs a small swinging lamp. On the other two sides the porch is raised, and is brightly lighted from rooms that open on the porches in series of arches. A fire burns in the centre of the court, around which servants stand or sit, warming themselves.*

1ST SERVANT. Why is the garrison out to-night?
2D SERVANT. I heard naught of it.
1ST SERVANT. The Tribune himself took a band across Kedron.
3D SERVANT. Perhaps the Governor wants more Galilean blood to season the sacrifices.[8]
1ST SERVANT (*looking around and then whispering*). But the priests are back of this. The Temple guard went with them.
4TH SERVANT. It is Galilean blood they are after, nevertheless. It is Jesus of Nazareth.

1ST SERVANT. What, the prophet who cleared out the Bazaars of Annas? They will need the soldiers. Ye should have seen the Temple guard flee before him.

2D SERVANT. They say he raised a dead man out at Bethany.

4TH SERVANT. I know not about that. But I know he opened the eyes of a man born blind. My father lives in the same street, and there was much ado about it.

1ST SERVANT. Why do they want to destroy the friend of the people?

3D SERVANT. Hist, man. It is better to be blind and deaf and dumb about what our masters do.

Enter from without MALCHUS *and* JOACHIM.

4TH SERVANT. How sped ye, to-night, with the prophet of Nazareth?

JOACHIM. He is safe enough. All his followers fled and he has been taken, and led to Annas.

1ST SERVANT. Made they no resistance?

JOACHIM. One of his mad fellows struck at Malchus and cut off his ear. But his Master rebuked him.

3D SERVANT (*examining*). But Malchus is wearing both his ears.

JOACHIM. Jesus touched the place and healed him.

Astonishment among the servants.

4TH SERVANT. That was the way he healed the blind man. What new power and doctrine is this?

JOACHIM. He hath a devil.

4TH SERVANT. Can a devil open the eyes of the blind?

MALCHUS. Well, I, for one, speak no more against him. But I must within and report to the High Priest.

[*Exit into the Palace.*

1ST SERVANT. We have heard strange things to-day. How thinkest thou it will go with Jesus?

JOACHIM (*shrugging his shoulders*). When the High Priest asks soldiers of Pilate to arrest a man, it is not for the pleasure of his company.

1ST SERVANT. It bodes Jesus little good that he was sent first to Annas.

Sound without of approaching crowd.

JOACHIM. Hark, we shall soon know how he fared with Annas. Here they come.

Enter from without ELEAZAR, *Sanhedrists, Captain of the Temple, and officers guarding* JESUS, *who is bound with a chain; they pass through the court into the Palace.*

See! Annas hath sent him in chains. I must within.

Follows officers into Palace. Guard and followers still pass through the door, some passing on into Palace, others joining the crowd around the fire. Among those following is JOHN, *who is about to enter Palace when he misses* PETER. *He speaks to the Portress, goes out and brings in* PETER, *then follows* JESUS *within.*

PORTRESS (*to* PETER). Art not thou one of the disciples of the Galilean?

PETER. No, I am not.

Passes over to the fire, stands a while and warms himself, then wraps his cloak about his head, and sits down.

1ST SERVANT (*to one of the officers*). Thou seemst to have recovered thy courage since the second day of the week.

1ST OFFICER. Yes, the Nazarene to-night was like a lamb led to the slaughter.

2D OFFICER. Why, then, didst thou fall back when he announced himself in the Garden?

1ST OFFICER. Thou mayst answer for thyself; but as for me, I was expecting a lion and not a lamb.

1ST SERVANT. What became of his followers?

1ST OFFICER. Scattered like sheep.

PORTRESS (*relieved of her watch, comes to the fire and looks intently at* PETER). But I am sure this man was one of them.

PETER. Woman, I know not what thou sayest.

SERVANTS. Why, thou art a Galilean, thy speech betrayeth thee.

PETER. As the Lord liveth, I know not the man.

Midnight cock-crowing without. PETER *retires into the shadow of the porch on the left.*[4]

SCENE III.—*A large room in the Palace of the High Priest. The same night.* CAIAPHAS *and many members of both orders of the Sanhedrim are gathered together. Enter* ELEAZAR *and the Sanhedrists who went with him, followed by the officers guarding* JESUS, *servants, etc.*

CAIAPHAS. Well, Eleazar, thou hast brought thy prisoner?

ELEAZAR. Yes, Father, Annas hath sent him bound to thee
That thou mayst judge.

CAIAPHAS. Annas thou mightst have spared.
At age like his one's slumbers should not be
Disturbed except for need. Bring him to me.

The officers present JESUS *before* CAIAPHAS.[5]

Art thou that Jesus called the Nazarene?

JESUS. I am.

CAIAPHAS. Art thou a teacher of the people?

JESUS. Yea.

CAIAPHAS. And who are thy disciples?

JESUS *is silent.*

And what
Thy doctrine?

JESUS. Openly before the world
I spake; in synagogue and Temple taught,
Where all the Jews resort, and secretly
Have I said nothing. Wherefore askest me?
Ask them who heard me what I said to them,
For they know what I said.

AN OFFICER. Answerest thou
The High Priest so.

Strikes him with the palm of his hand.

JESUS. If I have spoken evil
Bear witness of the evil; but if well,
Why smitst thou me?

CAIAPHAS (*to officer*). Bring in the witnesses.

Enter 1ST WITNESS.

What knowest thou?

1ST WITNESS. This fellow keepeth not
The Sabbath day.

CAIAPHAS. How so?

1ST WITNESS. One Sabbath day
Beside Bethesda's Pool, where sick men lie
To wait the troubling of the water, he
Commanded one long impotent to rise
Take up his bed and to his house return.
And this he did; which is against the law.

CAIAPHAS. Stand thou aside. Bring in another witness.

Enter 2D WITNESS.

What knowest thou?

2D WITNESS. This fellow is a sinner.
He keepeth not the Sabbath.

CAIAPHAS. In what respect?

2D WITNESS. One Sabbath day he spat upon the ground,
And, making clay, anointed thus the eyes
Of one born blind, and bade him go and wash
At Shiloah's Pool; and he returned with sight.

CAIAPHAS. Stand thou aside.
(*Aside.*) Brethren, such testimony
Avails us naught. 'Tis not within our power
To put a man to death. We need a charge
The Governor will heed. What careth Pilate
For Sabbath day?

Enter 3D WITNESS.

Tell us what knowest thou

Against this man.

3D WITNESS. Behold, I heard him say,
"I will destroy this Temple made with hands,
And in three days will build it without hands."

CAIAPHAS. When said he this?

3D WITNESS. 'Tis four days gone—the day
When he made riot in the Temple courts,
And the Bazaars of Annas overthrew.

CAIAPHAS. Stand thou aside.
(*Aside.*) If this can be made good
It is important. Though its blasphemy
Concerneth Pilate naught, if we can show
It leads to riot and disturbs the peace,
He needs must hear us.

Enter 4TH WITNESS.

And what knowest thou?

4TH WITNESS. I heard him say, "This Temple of the Lord
I can destroy and build it in three days."

CAIAPHAS. When said he this?

4TH WITNESS. Three years ago it was,
At Passover, when all who bought and sold
He drove out from the Temple with a scourge.

CAIAPHAS (*aside*). These witnesses are naught, no two agree,
We must convict him out of his own mouth.

Rising and addressing JESUS.

Hearest thou what these witness against thee?
What sayest thou thyself?

JESUS *is silent.*

Dost answer nothing?
What is it that they witness against thee?

JESUS *is still silent.* CAIAPHAS *lifts his right hand and addresses* JESUS.

I now adjure thee by the living God
Thou tell us if thou art the Christ—the Son
Of God Most High, blessed forevermore.

JESUS. I am. And ye shall see the Son of Man
Sitting upon the right hand of God's power,
And come in clouds of heaven to judge the earth.

CAIAPHAS (*rending first his outer and then his inner robe from the bottom to the top*).[6] What need we further witness? Ye have heard
His blasphemy. What think ye?

ALL. Guilty of death.

CAIAPHAS. Bear him hence and keep him guarded, till
Further commands.

JESUS *is borne out, guarded.*

The Council will assemble
In its accustomed place at break of day.

Now peace be with you all.

[*Exit* CAIAPHAS, *attended.*

ALL. And with thy house.

SCENE IV.—*The Court of the High Priest's Palace —as before. The same night. The servants and officers around the fire. Enter* JOACHIM *and others from the Palace.*

1ST SERVANT. How now, Joachim, how goes it with the Nazarene?

JOACHIM. They have agreed to condemn him to death. In the morning they will meet and pass sentence, and take him before the Governor. What Pilate will do is now their "crux," as the Romans say.

1ST SERVANT. I fear me, 'twill be the *crux* for the Nazarene.

PETER *comes from the shadow of the porch to learn the fate of* JESUS.

JOACHIM (*seeing* PETER). Why what dost thou here? Did I not see thee in the Garden?

PETER. No, that thou didst not.

JOACHIM. I swear this is the man that cut off Malchus' ear.

PETER. Man, I am not. I never knew the man.

A MAID. I have seen him with Jesus of Nazareth in the Temple.

PORTRESS. I told you this was one of them.

SERVANTS. Said we not that his speech betrayed him?

As they are pressing hard on PETER, *the crowd begins to come out of the Palace.*

PETER. As the Lord liveth, I know not what ye mean. God do so to me, and more also, if I know the man of whom ye speak.

Cock crows without. PETER *looks up as* JESUS *is led out of the Palace, and their eyes meet. He bursts into tears and rushes out of the Court. The crowd in the Court sees* JESUS, *and the news of his condemnation spreads. They begin to handle him roughly, blindfolding him, spitting upon him, buffeting him from one to another, and crying, "Prophesy who smote thee."*

SCENE V.—*The "Hall of Hewn Stones"*[1] *in the Temple. Dawn; the "Preparation,"*[8] *or sixth day of the week (Friday). The seventy-one seats for the Sanhedrim*[9] *are arranged in a semi-circle, the priestly members occupying the middle seats, and the scribes those at either end, in order of age.* CAIAPHAS *occupies the central seat of the "Nasi," or president, with the "Sagan" on one side and the "Ab-Beth-Din" (Father of the House of Justice) on the other. In the space in-*

closed by the semi-circle are the seats of the two secretaries. A number of seats are vacant. Guards and attendants stand in waiting.

CAIAPHAS. Elders of Israel, and fathers here,
Ye are assembled at this dawn of day,
That our just judgment and decision made
Concerning him they call the Nazarene,
May be confirmed with all the forms of law.
Bring in the prisoner.

JESUS *is brought in by the officers and placed in the centre, or focus, of the semi-circle.*

(*Addressing* JESUS.) Thy blasphemy
Last night, in presence of so many here,
Who are thy judges now, and who could be
Swift witnesses against thee, were there need,
Hath so proclaimed thy guilt before us all,
'Twere hardly need to much prolong this cause
It but remains to ask again, in presence
Of this high Council, what we asked before,
Art thou the Christ of God?

JESUS. If I should tell you,
Ye will not then believe; and if I ask
Questions of you—the lawfulness and right
Of this proceeding—ye will not answer me;
Nor let me go. Yet this I say: Hereafter,

The Son of Man shall sit with power divine
On the right hand of God.

CAIAPHAS. And art thou then
The Son of God?

JESUS. Ye say that which I am.

CAIAPHAS AND COUNSELLORS. What need we further witness? We ourselves
Have heard from his own mouth.

CAIAPHAS. Give in your votes.
The clerks will take the vote.

They begin with the younger members on the right and left, and proceed towards the centre, each answering, "He is a man of death." As they are taking the vote, enter NICODEMUS *and* JOSEPH *of Arimathæa.*[10]

(*To* JOSEPH *and* NICODEMUS.) The counsellors
Are late.

JOSEPH. We were not earlier called.

NICODEMUS. Brethren,
At this unseemly hour, with vacant seats,
Members unsummoned, and the cause unheard,
Why do ye take a vote on death or life.
Doth our law judge the humblest man before
It heareth him and knoweth what he doth?

CAIAPHAS. He hath been heard according to the law,
And in the presence of the court itself

Hath spoken blasphemy. The vote will now
Proceed.

The vote goes on, each voting as before, until JOSEPH'S *name is reached.*

JOSEPH. Against this council and this deed,
I solemnly protest.

NICODEMUS *is called.*

NICODEMUS. I have no part
In taking of the life of this just man.

The vote continues and all the others vote for death. The Secretaries hand the High Priest a paper containing the vote.

CAIAPHAS (*to* JESUS). Thou art condemned.
(*To officers.*) Remove the prisoner.

JESUS *is led out.* JOSEPH *and* NICODEMUS *follow, shaking out their laps in token of disavowal.*

Elders of Israel, the Roman power
Hath taken from us the power of life and death.
What accusation shall we bring before
The Governor, against this man, that he
May carry out the judgment of the Council?
We know full well Pilate, or Roman law,
Will nothing care for sin of blasphemy.
So we must show the nation's peace disturbed
By this man's life. What think ye?

THE SAGAN. He hath claimed
To be the Christ, and all the prophets say
The Christ is King of Israel. Is't not
Against the majesty of Rome to make
Oneself a King?

CAIAPHAS. The Sagan hath well spoken.

THE AB-BETH-DIN.[11] That accusation were not wise at first.
The people then will charge that we betray
The Hope and the Desire of Israel
Before the heathen. Should the true Christ come,
He would be guilty under that same law.
Let us then say, we have a law by which
He is condemned to death, and ask that Pilate
Do ratify our judgment as of right.
If he refuse, we charge the Nazarene
As being disturber of the public peace.
If that should fail, then bring the accusation
That he doth make himself a King.

CAIAPHAS. The Father
Hath spoken wisdom. Is this then your will?

ALL. It is.

CAIAPHAS. Who then before the Governor
Shall make the accusation?

A SCRIBE. Thou thyself,
With others chosen from the priests and scribes,

Shall represent us 'fore the Governor;
While we will mingle with the people's throng,
And if they be disposed to Jesus' part
We can persuade, and win them to our side.

CAIAPHAS. Is that your will?

ALL. It is. So let it be.

CAIAPHAS. It shall be done. The Council is dismissed.
Peace be with you.

ALL. And with thy house and thee.

The Council rises.

END OF ACT III

ACT IV

SCENE I.—*The Hall of Judgment in the palace of* HEROD *the Great,*[1] *now occupied by the Roman Governor. A little later the same morning as the close of the last Act. In the centre is the Governor's Chair of State. On the right are open arches showing a broad Terrace, paved with marble mosaic, called "The Pavement."* PILATE *is on a divan on one side of the Hall. Sentries are passing back and forth on the pavement without. Sounds of approaching multitude and challenges of sentries without.* CAIAPHAS *and a deputation of the chief priests and scribes, followed by Temple guards with* JESUS *bound, appear on the "Pavement."*

CAIAPHAS (*without, to sentry*). We have a prisoner
for the Governor.

SENTRY. The Governor is within.

CAIAPHAS. We may not enter
The Hall of Judgment while the feast doth last,
Lest we should be defiled.

SENTRY. Your prisoner
I will deliver to the Governor.

Enter Sentries bringing JESUS.

(*To* PILATE.) The chief priests bring this man; they will not enter
The Hall of Judgment, "lest they be defiled."

PILATE. A plague on all their superstitions!

Looks at JESUS *intently and then goes to one of the archways opening on the Pavement.*

Well,
What accusation bring ye 'gainst this man?

CAIAPHAS. If he were not a malefactor, we
Would not deliver him to judgment here.

PILATE. Then take ye him and judge him by your law.

CAIAPHAS. Thy law hath ta'en from us the power of death.

PILATE. It is a case of capital offense?
What evil hath he done?

CAIAPHAS. We found the man
Perverting this our nation.

A SCRIBE. And forbidding
Tribute to Cæsar.

PILATE. This is something new,
For you to be so zealous for our tribute.

A PRIEST. He saith that he himself is Christ, a King.

CAIAPHAS (*aside*). Peace, man, we were to hold that back.

PILATE *re-enters the Hall of Judgment, and seating himself on the judgment seat, beckons to the soldiers to bring* JESUS *before him.*

PILATE (*to* JESUS). Art thou
King of the Jews?
JESUS. Dost say this of thyself?
Or was't by others told to thee of me?
PILATE. Am I a Jew? 'Twas thine own nation here
And the chief priests delivered thee to me.
What hast thou done?
JESUS. No kingdom of this world,
My kingdom is: else would my servants fight
That I should not be yielded to the Jews.
My kingdom, therefore, is not of this world.
PILATE. But yet thou art a King?
JESUS. I am a King.
To this end was I born, and for this cause
I came into the world, that I might bear
Witness unto the truth.
PILATE. And what is truth?

Goes without, as before.

(*To* CAIAPHAS.) I find in him no fault at all.
CAIAPHAS. But hear!
He stirreth up the people, teaching them,

Throughout Judea, from Galilee beginning,
E'en to this place.

PILATE. Is he a Galilean?

CAIAPHAS. He is.

PILATE (*to attendant*). Bring me a tablet.

The tablet is brought. PILATE *writes.*

(*to a Centurion.*) Take soldiers now
And bring this man to Herod Antipas
And give this letter.
(*To* CAIAPHAS.) If ye have any charge
To make against this man, make it to Herod.
I find in him no fault.

Dismisses them and retires within.

(*Alone within.*) A happy thought!
Heaven send that these fierce priests and Antipas
May settle it among themselves. Ye Gods!
I wish not that man's blood upon my soul.
I have shed blood before, and Galileans[2]
Have sent like sheep to shambles, and have slept
As sound as new-born babe. But that man's eyes
Would murder sleep. How would Sejanus[3] laugh
At Pontius Pilate troubled with a conscience!
But as this Galilean spake of truth,
He seemed the judge, and I the prisoner,
Trembling before his gaze.

Draws a curtain revealing in a recess an altar before a bust of TIBERIUS ;[4] *takes a pinch of incense from a vase, and sprinkles it on the altar.*

O Tiberius,
The only God—besides myself—that I
Have ever known or worshiped, well I know
Thou art a jealous God! Before thy nod,
The greatest and the least must bow. Before
Thy power, I know there is no power in me
To stand and play the man. Propitious powers—
If such there be that live and rule the heavens—
Since Pontius Pilate hath once more a conscience,
Send him not this, lay not upon his soul
This issue, to choose between it and his master;
I have not much of good to my account,
But since my soul is moved to save this man,
Let not his blood be on't; let not men say,
This man hath suffered under Pontius Pilate.

SCENE II.—*The same. Later the same morning. This time the "Pavement" is seen as a raised terrace to the left from which the arches open into the Hall of Judgment. To the right is a large paved court from which the "Pavement" is reached by a flight of steps. Sentries are standing at the steps and pacing the "Pavement" as before.*

Enter, from the right, centurion with soldiers guarding JESUS *clad in a robe of mock splendour,*[5] *followed by* CAIAPHAS *and the deputation of the Sanhedrim, all of whom ascend the steps to the "Pavement." The crowd rapidly fills the court below. The centurion enters the Hall of Judgment.* PILATE *comes out with a letter in his hand, followed by centurion. Two soldiers bring out the Chair of State and set it on the "Pavement."*

PILATE (*seating himself*). Ye brought this man to me as one perverting
The people of the Jews; and yet have I
Examined him before you, and have found
No fault in him at all touching those things
Whereof he is accused. No, nor yet Herod;
For to him I sent you; and he writes
That nothing deserving death is found in him.
I will therefore chastise and let him go.

CAIAPHAS. If he were not, as I have said before,
One who deceives the people, we would not
Have brought him unto thee.

ELEAZAR. He made a riot
Within the Temple courts, and did destroy
Much property.

JONATHAN. He threatened to destroy

Our holy Temple.

SCRIBE. And he forbad to give
Tribute to Cæsar.

CAIAPHAS. Making himself a King.

PILATE (*to* JESUS). Hearest thou not how many things there are,
Which they bear witness now against thy life?

JESUS *is silent.*

Answerest thou nothing?

JESUS *is still silent.*

Enter a messenger from the palace.

MESSENGER (*aside to* PILATE). Claudia Procula[6]
Sendeth thee greeting, saying, "Have thou naught
To do with this just man, for I have suffered
Much in a dream to-day because of him."

PILATE (*aside to* MESSENGER). Go tell thy lady he shall be released.
(*Aside to himself.*) But how? What will Tiberius say if Pilate
Should suffer any king beside himself?
Ah! now I see! These priests are moved with envy.
I will appeal from them unto the people.
And let them claim the right they so much prize.
(*Aloud.*) No fault at all in this man do I find,

But ye a custom have, that I release
A prisoner to you at the Passover.

VOICES (*from below*). Release to us our prisoner, whom we will!

PILATE. Is it your will that I release to you
This King of yours?

CAIAPHAS (*aside, passing the word*). Not this man, but Barabbas!

PRIESTS (*aloud*). Not this man, but Barabbas!

VOICES (*below*). Yes, Barabbas.

PILATE (*rising and going to the front of the "Pavement" and addressing the people*). Whom will ye that I shall release to you,
Barabbas, or this Jesus, called the Christ?

PRIESTS (*in the crowd*). Away with him, release to us Barabbas!

MULTITUDE. Away with him, release to us Barabbas!

PILATE. What shall I do with Jesus, called the Christ?

PRIESTS. Crucify him!

MULTITUDE. Crucify him!

PILATE. Why?
What evil hath he done?

MULTITUDE. Away with him!
Let him be crucified!

PILATE (*to an attendant*). Bring water here.

A basin of water is brought.

(*Washing his hands*). Behold me innocent of this man's blood.

See ye to it! I find in him no fault.

PRIESTS. His blood be on us and upon our children!

PEOPLE. His blood be on us and upon our children!

PILATE (*to Centurion*). Take him within and try him by the scourge,

Perhaps we may discover thus his fault.[7]

Goes within. The centurion and soldiers take JESUS *through the Hall of Judgment to an inner court opening from it. Sounds of mocking laughter, and cries of "Hail, King of the Jews!" from within. The crowd without continue to shout, "Away with him! Crucify him!" Reenter* PILATE *from within.*

PILATE. I have examined him by scourge, and lo,
I bring him forth that ye may know that I
Find in him still no fault.
(*Aside.*) Surely now,
The people when they see him will relent,
And I will then release and let him go.

Reenter JESUS, *between two soldiers, wearing a purple cloak and crowned with plaited thorns, faint and bleeding from the scourge.*

(*Aloud.*) Behold the man!

PRIESTS. Let him be crucified!
PEOPLE. Crucify him! Crucify him!
PILATE (*angrily*). Take
Ye him and crucify him, for I find
In him no fault at all.
CAIAPHAS. We have a law,
And by our law he ought to die, because
He made himself the Son of God.
PILATE (*taking* JESUS *within the Judgment Hall, in great agitation*). Tell me,
From whence thou art?

JESUS *is silent.*

Speakest thou not to me?
Dost thou not know that it is in my power
To crucify thee, and the power is mine
To set thee free?
JESUS. Thou couldest have no power
Except 'twere given to thee from above.
Therefore hath he, delivering me to thee,
The greater sin.
PILATE (*coming without to the "Pavement"*). Your Jewish laws to me
Are nothing. Against the law of Rome I find
He hath done nothing wrong. I will, therefore,
Release.

CAIAPHAS. If thou let this man go, thou art
No friend to Cæsar. He that makes himself
A king, doth against Cæsar speak.

PILATE (*aside*). The issue
I most did fear. Tiberius, thou hast conquered.
(*Groaning.*) Bring forth the man!

Seats himself in the Judgment seat. JESUS *is led forth.*

Behold your King!

PRIESTS AND PEOPLE. Away
With him! Let him be crucified!

PILATE. Shall I
Then crucify your King?

CAIAPHAS AND PRIESTS. We have no King
But Cæsar!

MULTITUDE. Away with him! We have no King
But Cæsar!

PILATE (*to* JESUS, *with averted eyes*). *Ibis ad crucem, Iësu.*
(*To centurion.*) *I miles, tecum ad crucem duce.*[8]

Rises quickly and goes within. The centurion and soldiers lead JESUS *down from the "Pavement." Caiaphas and attendants retire.*

SCENE III.—*A street in Jerusalem. A little later. People are passing to and fro in the narrow street.*

The straggling forerunners of a procession enter, followed by a centurion in command of twelve soldiers, each "four" guarding a prisoner, carrying the transverse beam[9] *of a cross. The first prisoner is* JESUS *before whom is borne by one of the soldiers a board*[10] *on which is written in Greek Latin and Hebrew his accusation,*

"JESUS OF NAZARETH THE KING OF THE JEWS."

The crowd is following, among them a group of women. JESUS *becomes faint and stumbles with his cross. They meet* SIMON *of Cyrene, coming into the city and compel him to bear it for* JESUS. *The women begin to weep and lament.*

JESUS (*turning to them*). Daughters of Salem, weep ye not for me,
But weep ye for yourselves and for your children.
Behold the days at hand, when they shall say
"Blessed the barren, the wombs that never bare,
The paps that never did give suck!" Behold,
They shall begin to say unto the mountains,
"Fall ye on us," and "Cover us, ye hills."
If in the green tree thus the fire burn,
What shall the end be when the tree is dry?

[*Exeunt.*

SCENE IV.—*A room in the Temple. The same morning.* CAIAPHAS, ANNAS *and others are in consultation. Enter* JOACHIM.

CAIAPHAS. Well, Joachim, how now?
JOACHIM. May't please thee, Father,
Judas of Kerioth now stands without,
Wishing to speak with thee.
CAIAPHAS. Present him now.

[*Exit* JOACHIM.

I hoped we would have done with that poor wretch,
But 'twould not do to break with him just yet.
He may be useful further should we need
Some information of the Nazarenes—
If this contagion spread.
ANNAS. I trow he comes
To ask more money of thee.

Enter JOACHIM *with* JUDAS *looking wild and haggard.*

JUDAS I have sinned!
I have betrayed—betrayed the guiltless blood!
CAIAPHAS. What's that to us? See thou to that.
Begone!

JUDAS *looks around as though for help or sympathy from some one, then dashes the pieces of silver on the floor and rushes out.* JOACHIM *gathers them up and places them on the table.*

Now here's a question: what to do with this.
To put it in the treasury were not lawful;
It is the price of blood.

They look blankly at one another.

A SCRIBE. Yet there might be
A purchase with it made in Judas' name;
Then it would be his purchase and not ours.
So would it not pass through the treasury.[11]

CAIAPHAS. We need a place to bury strangers in.
Let such be purchased, sealed in Judas' name.

SCENE V.—*Calvary. Nine o'clock the same day. A round-topped hill just north of the city. Attendants have dug three holes, while the soldiers have fixed the transverse beams on the crosses. The victims are stripped and stretched on the crosses, after a narcotic drink has been given them, which* JESUS *tastes and refuses. Spikes are driven through their palms and through their feet. The crosses are then raised and dropped into the holes, which are then filled.*[12] *Meanwhile the crowd has gathered all over and around the hill,*

ELEAZAR, JONATHAN *and the Sanhedrists in front. On another knoll a few disciples and women are looking on, among them* JOHN, MARY *the mother of* JESUS, SALOME, MARY *of Magdala,* MARY *the wife of* ALPHÆUS *and others.*

JESUS (*as the cross is raised*). Father, forgive, they know not what they do.

The soldiers begin to divide his raiment.

1ST SOLDIER (*taking up the robe*). Let us divide this; 'tis too much for one.

2D SOLDIER. Let us cast lots; 'tis woven of one piece.

Takes out dice.[13]

VOICE. Thou that destroy'st the Temple, and in three days
Dost build it up again, now save thyself.

3D SOLDIER. All right; you two against us two; now throw!

ANOTHER VOICE. If thou be, as thou saidst, the Son of God,
Come down from off the cross.

2D SOLDIER. Good luck! we win.
Come Burrus, now it lies 'tween me and thee.

They throw.

By Hercules, I lose.

Tosses robe to BURRUS.

JONATHAN. Others he saved,
Himself he cannot save.
ELEAZAR. If thou be king
Of Israel, come down from off the cross,
And we will then believe.
A SCRIBE. He trusted God,
That He would save him, let Him save him now,
If He will have him.
2D SCRIBE. Let his Father save;
For he declared, "I am the Son of God."
1ST MALEFACTOR. If thou be Christ, then save thyself and us.
2D MALEFACTOR. Hast thou no fear of God before thine eyes,[14]
Seeing thou art in this same condemnation?
And we most justly; for we but receive
The due reward and judgment of our deeds.
But this man, whom thou hast reviled, thou know'st
Hath nothing done amiss.
(*To* JESUS.) Remember me,
O Lord, when thou shalt to thy kingdom come.
JESUS. Verily, unto thee I say, that thou
To-day shalt be with me in Paradise.

SCENE VI.—*A hill south of Jerusalem. A little before noon the same day. The ground is rough and broken with crags; a gnarled tree leans out over the precipitous descent of the Valley of Hinnom, beyond which the city rises. Beyond the city the top of Calvary with the three crosses can be dimly seen. Enter* JUDAS.

JUDAS. Betrayed the guiltless blood! Accursed of
God
And man! The very priests that used me mock,
Spurn my repentance, drive me from their sight.
All men will point at me and say, "Aha!
This is the man betrayed his Lord!" If I
Could fly to people strange who know me not,
Their very eyes would search me out, and burn
My flesh like fiery darts. Or could I fly
Forever from the face of man, his eyes
Would still be on me as he said to me,
"Betrayest thou with kiss the Son of Man?"
Wherefore then should I fly, when 'tis myself
I never can escape? Betray my Lord?
'Tis false. I sold myself; and sold myself
For naught. And that they gave me in contempt
Burned in my girdle like a serpent of fire,
Until I threw it from me. Oh! to have been

So near to heaven, and to have chosen hell!

Approaches the precipice.

Valley of Hinnom! Where every loathsome thing
Is cast and burned, prepare your quenchless fires
For what is viler still. Let no least piece
Remain of flesh or bone that men can see,
And say that, "This was Judas."

Unwinds his girdle. A distant sound of many voices is heard.

Hark! what's that?

Puts his hand over his eyes and peers into the distance until he sees the crosses.

Ah! that is what the Master said, "Betrayed
To crucifixion!" Then let me make haste
And quit this world before him. Perhaps I may
Forgotten be, and find a little ease,
While heaven and hell gaze on that Cross.

Knots one end of the girdle about his neck.

But stop!
What did the Baptist say? "The Lamb of God
That takes away the sin of all the world?"
Then could he take away the sin of Judas?
Could I, to whom all else is closed save hell,
Come unto him, and kiss those wounded feet,

And hear him say, "Thy sins forgiven be"?
Could he receive the kiss of penitence,
From these same lips that gave the traitor's kiss?
Perhaps he could. Perhaps he could forgive,
Could I repent. But would he not, within
This fear-scourged body, see the Judas heart,
Unchanged, unloving? No, it must be done.

Tightens the knot. The darkness falls over the landscape.

What, dark already! Have I drawn so tight
The knot. (*Feels.*)
It is not that. Am growing blind?
(*Gazes intently at his hand.*)
My eyes are clear. (*With a sudden cry.*)
The light is going out!
The Light o' the world! This was the Son of God!

Hastily knots the other end of the girdle around a branch of the tree, and leaps over the precipice. The girdle tightens, the knot slips, and he falls out of sight.

SCENE VII.—*Calvary. A little before three o'clock the same day. The same scene as before except under the pall of darkness, under the influence of which the crowd has become hushed.* JOHN *and*

MARY, *and the other women have come near to the foot of the cross.*

JESUS (*seeing them, to* MARY). Woman, behold thy son!

(*To* JOHN.) Behold thy mother!

JOHN *places his arm around her and she leans on him in the increasing darkness.*

Eli, Eli, lama sabachthani![15]

VOICE. This man Elijah calls.

JESUS' *lips continue to move in prayer.*[16]

JESUS. I thirst!

One runs and dips a sponge in vinegar, puts it on a reed and presents it to JESUS' *lips.*

VOICE. Let be;
See if Elijah comes unto his help.

Silence while JESUS' *lips still move in prayer.*

JESUS. 'Tis finished!

The light begins to break on the scene.

Father, into Thy hands I now
Commend my spirit.

Dies. The earth quakes and trembles. A cry of horror breaks from the multitude.

CENTURION. This was a righteous man!

The quaking increases and the earth yawns and cracks.

Verily, this was indeed the Son of God!

The crowd begins to break up in little groups, and return to the city in silence, smiting on their breasts. Soldiers come with instruments to break the legs of the victims to hasten their death. Seeing JESUS *dead, they forbear to break his legs, but one thrusts a lance in his side, and blood and water gush out.* JOHN *and* MARY *are still standing by.*

SCENE VIII.—*A garden near Calvary. A little before sunset the same day. In the garden is a sepulchre, with a court or vestibule cut out of the rock. Before the entrance of the inner sepulchre a large cylindrical stone rolls in a groove to close the entrance.*[17]

Enter JOSEPH *of Arimathea,* NICODEMUS, JOHN, *followed by attendants bearing the body of* JESUS. MARY MAGDALENE, MARY, *the wife of* ALPHÆUS *and other women follow weeping, bearing spices. The body is laid in the court, anointed with spices and wrapped in a linen cloth. It is then carried within the sepulchre, and the entrance closed with the stone. They stand weeping in silence, and then slowly disperse. A strain of solemn music is heard.*

Chorus of Angels (*singing unseen*).

He giveth His beloved sleep. Amen.
Precious unto the Lord and in His sight,
The death of His own saints. Amen. Amen.
And he shall see the travail of his soul,
And shall be satisfied. Amen. Amen.

End of Act IV

ACT V

SCENE I.—*A garden near Calvary. Dawn, the first day of the week (Sunday). The Roman sentinels are standing within the court of the sepulchre. There is a sudden flash, as of lightning, a trembling of the earth, and an angel appears, rolls back the stone, revealing the empty sepulchre, and sits upon the stone. The sentinels are stupefied with terror and then flee from the garden. The angel vanishes.*[1] *Enter* MARY *of Magdala,* MARY, *wife of* ALPHÆUS *and* SALOME.

MARY OF MAGDALA. Lo, we have come with balm and spices sweet
To anoint the body of our blessed Lord;
But who shall roll away for us the stone,
That seals the entrance of the sepulchre
Wherein he lies?

They draw nearer and see the stone rolled back. MARY *of Magdala runs to the sepulchre and seeing the tomb empty, runs to tell the disciples.*[2] *The other* MARY *and* SALOME *enter the court, when the angel suddenly flashes into vision, seated on the right of the entrance.*[3]

ANGEL. Be not afraid; I know
That ye seek Jesus who was crucified.
He is not here, but risen, as he said.
Come, see the place where once the Lord was laid.

They stoop down and look into the sepulchre.

But now go quickly; to his disciples say —
And unto Peter, too—that "He is risen
From 'mongst the dead, and lo, he goeth now
Before you into Galilee, and there
Shall ye behold himself:" lo, I have told you.

Exeunt women in haste. Enter JOANNA *and other women bearing vessels of spices and ointment. They see the stone rolled from the door of the sepulchre. As they enter within, it is filled with radiance and two angels stand by them.*[4]

ANGEL. Why seek ye now the living 'mongst the dead?
Remember how he spake in Galilee,
The Son of man must be delivered up
To hands of sinners, and be crucified,
And on the third day, he shall rise again.

They come out of the sepulchre and run to tell the disciples. Enter JOHN, *running. He stoops down and looks into the sepulchre. Enter* PETER, *running, followed by* MARY *of Magdala a little later. He stoops down and looks into the sepulchre, then enters.*

PETER (*coming out*). This is no idle tale; nor hath there been
Unhallowed rifling of this hallowed tomb.
The linen clothes are lying folded there;
The napkin that was on his head rolled up
Apart!

JOHN *enters the sepulchre.*

JOHN (*coming out*). The Lord is risen, as he said!

Exeunt PETER *and* JOHN. MARY *stands weeping apart, then comes forward, stoops down and looks into the sepulchre. Two angels appear, one at the head and the other at the foot.*

ANGEL. Woman, why weepest thou?

MARY. It is because
My Lord is ta'en away, and I know not
Where they have laid him.

JESUS *has drawn near. She turns and sees him, but does not know him.*

JESUS. Woman, why weepest thou?
Whom seekest thou?

MARY. O, sir, if thou hast borne
My Lord away, tell me where he is laid,
And I will come, and take him thence away.

JESUS. Mary!

MARY (*falling at his feet*). Rabboni!

JESUS. Touch me not, for I
Am not ascended yet unto the Father!
But go unto my brethren, and declare,
Lo, I ascend unto my Father, yea,
And to your Father, to my God and yours!

Vanishes.

MARY. The Lord is risen! For I have seen his face,
And heard him speak. The Lord is risen indeed!

Runs to tell the disciples.[5]

SCENE II.—*A room in the palace of the High Priest. Morning; the same day.* CAIAPHAS, ANNAS, ELEAZAR, JONATHAN, *priests and scribes are together.*

Enter JOACHIM.

JOACHIM. The sentinels who watched beside the tomb
Are here desiring speech with thee in haste.

CAIAPHAS. Then we will speak with them. (*Aside.*)
But why "in haste"?

Enter SENTINELS.

Peace to you, Romans. What of the sepulchre?
Kept ye it fast?

1ST SENTINEL. The sepulchre was fast,
The stone before the door, and sealed in safety,

And we were watching. But just before the dawn,
Lo, a great earthquake, and a blinding light!
The stone was rolled away, and when we looked,
Behold, the tomb was empty.

CAIAPHAS. Madmen, begone!
Ye were asleep and dreamed.

2D SENTINEL. He speaketh truth;
An angel came and rolled away the stone
And sat upon it. And lo, his countenance
Like lightning flashed; and, when we looked on him,
We both became as dead men.

CAIAPHAS (*to* JOACHIM). Put them forth.
Keep them in ward until I call for them.

[*Exeunt* JOACHIM *with* SENTINELS.

Whereunto will this grow? If this be known,
Worse than the first, will this last error be,
I tremble hourly lest the people hear,
How that the Temple veil was rent in twain.
Men talk of nothing save the awful dark
That fell upon the earth, the earthquake dread,
And strange tales of the dead that left their graves,
And walked the city streets. And now if this

Be blown abroad, we are indeed undone.
What shall we do?

ANNAS. Use gold. Call in the guards.
Find have they spoken aught to any man.
Give them large money that they hold their peace.

CAIAPHAS. But Jesus' body! If his disciples find
That it is gone, they then will spread abroad
The word that he is risen. Perhaps already—
Ev'n while the guard is here—'tis known to them.
If we cannot produce the body, how
Can we explain its loss?

ANNAS. Why, pay the guards
To say that his disciples came by night,
And stole it while they slept. Leave it to me.

CAIAPHAS. This likes me not; but do it if thou canst,
For we have gone too far to draw back now.
(*To Treasurer.*) So bring forth gold.
(*Calls.*) Ho! Joachim, bring in
The Sentinels.

Reenter JOACHIM *with* SENTINELS.

ANNAS (*to* SENTINELS). Have ye spoke aught of this
To any man?

SENTINELS. To no man, save yourselves.

ANNAS. Did ye not sleep for just a little while,
And let this man's disciples come and steal
His body from the tomb?

SENTINELS. By Hercules!
So did we not.

Gold is put on the table.

ANNAS (*looking significantly at the gold*). But think once more. Did not
Jesus' disciples steal him while ye slept?

1ST SENTINEL. If this should come unto the Governor —

ANNAS. We would protect you and explain to him.

2D SENTINEL (*aside to* 1ST SENTINEL). We could sleep many nights if that were ours.

1ST SENTINEL (*aside to* 2D SENTINEL). Aye, and days too. By Jove, 'tis worth some risk.
(*Aloud.*) If that be ours, by Hercules, we're yours.

ANNAS. But mind, no word to any man save this:
That his disciples came by night and stole
His body while ye slept. Aught but this,
And we will see it goeth hard with you.

1ST SENTINEL (*addressing* 2D SENTINEL, *with mock gravity*). Jesus' disciples came by night and stole
His body while we slept.

2D SENTINEL (*imitating* 1ST SENTINEL). While we slept
Jesus' disciples came by night and stole
His body.

CAIAPHAS (*giving them the gold*). Here is the gold.
Now get you gone.

[*Exeunt* SENTINELS.

ANNAS. The Nazarene has cost you high at last.

CAIAPHAS. Ah! God, if that were all the cost!
But come,
We now must to the Temple; for to-day,
The first-fruits of the harvest are brought in.[6]

[*Exeunt.*

ANGELS (*singing unseen*).[7]
Now Christ the Lord is risen from the dead,
And the first-fruits become of them that slept.

SCENE III.—*Jerusalem. The upper room in the house of* MARK'S *father. Evening, the same day. The eleven are gathered together* (*except* THOMAS) *and many other disciples with them, discussing the events of the day. Enter* CLEOPAS *and another disciple.*

SEVERAL DISCIPLES (*to the newcomers*). The Lord is risen indeed, and hath appeared
To Simon.[8]

CLEOPAS. And unto us! And we are come
To bring the news to you.
DISCIPLES. Glory to God!
Tell us how he appeared, and when, and where.
CLEOPAS. We left you, as ye know, at the tenth hour,
That we might reach the village where we lodge
By evening; and, as we went, we talked of him,
Sad at our hearts, and sad of countenance,
When lo! a stranger joined us in the way,
And asked us why our countenance was sad,
And what the sad communings of our heart.
And so we opened to him all our hearts —
Being strangely drawn to him, we knew not why —
And told him all the hopes we fondly held,
Of Jesus, our dear Lord, the Nazarene,
Mighty as prophet, both in word and deed,
Whom we had trusted as indeed the Christ,
Who should our Israel redeem; until
The priests and rulers had delivered him
To be condemned to death and crucified.
Then shyly told him of the women's tales,
And of the angel vision at the tomb,
Declaring him alive. "O foolish ones,"
Said he, "so slow of heart to understand,

That this is even as the prophets said,
That thus the Christ must suffer, and that so
He enters on his glory." Then he spake,
Expounding thus the scriptures, till our hearts
Did burn within us. And when we had reached
Emmaus, he made as he would further go,
But we constrained him to abide with us,
For 'twas towards evening, and the day far spent.
And as we sat at meat, he took the bread,
And blest and brake it, as on that dark night
On which he was betrayed. And lo! our eyes,
Long holden, now were opened, and we saw
It was the Lord. And while we looked on him —
Dazed with the very gladness of that sight —
He vanished from our eyes.

JESUS (*appearing in the midst of them*). Peace be to you.

They are frightened.

Why are ye troubled? Why do questionings
Rise in your hearts? Behold my hands and feet,
That it is I myself; feel me and see;
A spirit hath not flesh and bones, as ye
See me to have.

Some still appear to doubt.

Have ye here aught to eat?

They give him a piece of broiled fish which he eats before them.

These are my words, spoken while yet with you,
That all things written in the Law of Moses,
The Prophets and the Psalms concerning me,
Must be fulfilled; that thus the Christ should suffer,
And should arise the third day from the dead,
And that repentance and remission of sins
Be preached to all the nations of the world,
Beginning at Jerusalem. And ye
Of all these things are witnesses for me.[9]
For as the Father sent me in the world,
So send I you.

Breathes on them.

Receive the Holy Ghost.

SCENE IV.—*The same. Evening, a week later. The disciples are gathered together as before.*

NATHANIEL. But, Thomas, truly 'twas the Lord we saw.

THOMAS. Except I see the nail prints in his hands,
And in those nail prints put this finger here
And thrust my hand into his pierced side,
I never will believe.

JESUS (*appearing in the midst as before*). Peace be to you.

Thomas, reach forth thy finger to my hands,
Reach forth thy hand and thrust it in my side,
And be not faithless, but believing be.

THOMAS (*falling at his feet*). My Lord, my Lord and God!

JESUS. Because thou hast
Seen me, thou hast believed. More blessed they
Who have not seen, and yet who have believed.

SCENE V.—*The Sea of Galilee. Morning.*[10] PETER, THOMAS, NATHANIEL, JAMES, JOHN, ANDREW *and* PHILIP *are in a boat a little out from the shore fishing.* JESUS *appears on the shore and makes a fire of coals and puts on it some fish to broil.*

JESUS. Have ye there any meat, my children?

DISCIPLES. No.

JESUS. Cast then the net upon the ship's right side,
And ye shall find.

They enclose a multitude of fishes.

JOHN. It is the Lord!

PETER. I go!

Casts himself into the sea, and swims ashore. Then falls at JESUS' *feet.*

My Lord! My Lord! My Lord!

JESUS. It is thy Lord,
Who called thee and thy brethren long ago —
When he had given you such a draught as this —
That he might make you fishers to gather men.
Thou shalt see greater things than these.
But bring now of the fish that ye have caught.

The others have rowed near to land. PETER *hauls in the net and they find it full of large fishes. Some are added to those on the fire.*

Now come and break your fast, for ye are faint.

They seat themselves and he breaks bread and gives them, likewise of the fish. They eat in silence.

JESUS. Simon, the son of Jonas, lov'st thou me?

PETER. Yea, Lord, thou know'st I love thee.

JESUS. Feed my lambs.
Simon, the son of Jonas, lov'st thou me?

PETER. Yea, Lord, thou know'st I love thee.

JESUS. Feed my sheep.
Simon, the son of Jonas, lov'st thou me?

PETER. My Lord, whom I denied, thou knowest all,
Thou know'st, thou know'st I love thee.

JESUS. Feed my sheep.
Verily, I say to thee, when thou wast young
Thou gird'st thyself and walkedst where thou wouldst.

But when thou'rt old, thou shalt stretch forth thy hands
And, 'gainst thy will, another shall thee gird.
And bear thee where thou wouldst not. But fear not.
I have passed by that way. Follow thou me.

PETER. I am not worthy in thy steps to walk,
To glorify my God in death like thine,
But what thou bidst me, by Thy grace I'll do,
Nor shrink back from the cross, if 'tis thy will,
But rather take it as a gracious sign
I am forgiven for my grievous sin.

Seeing JOHN *following.*

But this man, who was closest to thy heart,
Who, in thine hour, denied thee not, but stood
Beneath thy cross, e'en to the bitter end —
If thou dost give such honour unto me,
To die thy death, what then shall this man do?

JESUS. If 'tis my will, he tarry till I come,
What should that be to thee? Follow thou me.

SCENE VI.—*A mountain in Galilee.*[11] *A great company of disciples is gathered together by appointment.* JESUS *draws near to them and addresses them.*

JESUS. All power is given to me in heaven and earth.
Therefore go forth and herald this Good News
To every creature, that in every land
Disciples may be gathered unto me;
And as ye gather, mark them with my sign —
The sign of cleansing water—in the name
Of Father, Son and Holy Spirit, three;
Teaching them whatsoever I command,
They shall observe and do. He that believes,
And seals his faith with the baptismal sign,
He shall be saved. He that believeth not
Shall be condemned. And that they may believe,
Your words shall be confirmed with following signs;
Demons shall be cast forth; and with new tongues
My praises shall ye speak; ye shall lay hands
Upon the sick that they may be recovered.
Serpents and deadly things shall harm you not,
That men may know that I have sent you forth.
Lo, I am with you always, to the end.

SCENE VII.—*The Mount of Olives, near Bethany. Thursday, forty days after the resurrection. Enter* JESUS *and the Eleven, with other disciples.*

JESUS. Remember now the word I spake to you
That in Jerusalem ye wait, until
The promise of the Father is bestowed,
Which ye have heard from me; when ye shall be
Endued with power from on high. For John
Truly baptized with water; but ye shall be
Baptizèd with the Holy Ghost and fire,
Not many days from now.

PETER. Lord, dost thou now
The kingdom unto Israel restore?

JESUS. The times and seasons are not yours to know,
For these the Father in his power hath set.
But power to bear me witness ye shall have,
After the Holy Ghost upon you comes,
And ye shall be for witnesses to me,
Both in Jerusalem and all Judea
And in Samaria, and to earth's last end.

He stretches out his hands in benediction, and as they are gazing, is lifted up from the earth and a cloud receives him out of their sight. As they still gaze, two angels stand by them.

ANGEL. Ye men of Galilee, why stand ye here,
Gazing into the heavens? Do not ye know
That this same Jesus, now receivèd up

From you to heaven, shall even so return,
As ye have seen him going into heaven?
DISCIPLES (*lifting up their eyes and hands to heaven*).
Amen. So come, Lord Jesus. Yea, Amen.[12]

THE END

NOTES

PERSONS

1. For the identification of persons mentioned in the Gospels, reference is made to the Encyclopedias. It is not necessary to repeat the discussions here.

2. Eleazar and Jonathan are not mentioned in the Gospels, but are reasonably identified in the Encyclopedia Biblica with the Alexander and John of Acts 4: 6. According to Josephus, Eleazar (and two others) held the High Priesthood between Annas and Caiaphas, and Jonathan succeeded Caiaphas. To these are given parts assigned in the Gospels to the chief priests, subordinate to the parts of Annas and Caiaphas. Besides Eleazar and Jonathan, three other sons of Annas held the office.

3. So the best authorities. It has been claimed that he was the *Nasi*, or President of the Sanhedrim, but the *Jewish Encyclopedia* convincingly shows that this position was held by the High Priest, as in the Gospels.

4. In rank corresponding to a colonel and captain.

5. The scribes, originally copyists of the law, had become its expounders, and were elaborately instructed in the "traditions of the elders." The usual term is retained, but "Doctors of the Law" would be preferable. The Talmud is the record of their laborious fidelity to the letter of the law and its traditional interpretation.

6. The Sanhedrim, or chief council of the Jews, was composed of seventy elders of the people besides the

High Priest, and was recruited both from the Priests and Scribes.

7. The Sadducees were in official power through the reigning priestly family, but the Pharisees had the greatest influence with the people. Politically, the Pharisees were the patriotic party, while the Sadducees were more complacent to foreign influences. Theologically, the Pharisees were the "orthodox," the Sadducees the "liberal" party. Their most characteristic heresy, was the denial of the resurrection, and the world of spirits.

8. Originally followers of the Herodian dynasty, but now the Roman party.

9. John 19: 25. "His mother's sister" is not in apposition to the Mary who follows, but names a distinct person, who is variously given in the other accounts as "Salome" and "the mother of Zebedee's children."

10. Alphæus and Clopas (not Cleophas as in A. V.) is the same name in Aramaic. The Cleopas of Luke 24: 18 is probably a different person.

11. So Hastings' Bible Dictionary. Another chronology is A. D. 30, April 1–May 18. Here and throughout, events in the evening are dated according to our reckoning, although in the Jewish system the new day began at sunset.

Act I

1. John is explicit as to the date. Matthew and Mark introduce the incident in connection with the proposition of Judas for the betrayal which was four days later. There is no question involved of the Sabbath

law, as the Sabbath closed with sunset. The evening after was, according to Edersheim, the favourite time for a festal meal.

2. The familiar Roman table arranged around three sides of a square, one side being left open for service. The guests reclined on couches at the outer side of the tables, leaning on the left arm, with the right hand free, while the feet extended behind them.

3. A denarius, or dinar, was about fifteen cents; the whole amount forty-five dollars. This accords with the Roman accounts of the value of nard, which was a fragrant, essential oil, from a plant grown in India, called by the Arabs the Sunbul Hindi, or Indian Spike.

4. That the latter part of the one hundred and eighteenth Psalm was so used is attested by the Talmud and Midrash. See Delitsch and Perowne *in loc.*

5. The High Priest was so addressed, probably explaining our Lord's reference in Matt. 23 : 9. It is related of the High Priest that a child came to him in time of drought, and said, "Father, give us rain," and the High Priest remarked on the simplicity of the child, who could not distinguish between the Father who could give rain, and the father who could not. I have assumed that the title would be given in courtesy also to those who had previously held the office, but that it would not be used by such persons to each other.

6. These utterances are recorded of a previous occasion, but such things must have been said more than once.

7. See Edersheim on the "Bazaars of the Sons of Annas."

8. The serpent-like hissings or whisperings are referred to in the word rendered "calumnies" in the following passage from the Talmud, that also illustrates the rapacity of the Priests of the period: "Woe is me on account of the house of Baithos (Boethus—three of whose sons were High Priests), woe is me on account of their rods! Woe is me through the house of Hanin (Annas), and through their calumnies! Woe is me through the house of Kathros (Cantheras, Jos. Ant. xx. i. 3) and through their pens! Woe is me on account of the house of Ishmael ben Piakhi and of their fists! for they were all High Priests, their sons were the treasurers, their sons-in-law were the chamberlains, and their servants would beat us with rods" (*Pesachim*, p. 104, Rodkinson's translation).

9. I have ventured to give a somewhat nobler interpretation of the attitude of Caiaphas than is common. There is no reason to suppose that some of the persecutors of Jesus in his lifetime, like Saul afterwards, did not have "a zeal to God" and think they were "doing God service." The character of Annas, as given in the Talmud, makes it impossible to assign this attitude to him, so I have given it to Caiaphas, following the hint in John 10: 49–51.

10. See plans of Schick, and of Sanday and Waterhouse. They do not differ essentially in the features here used.

11. It is not necessary to suppose that these Greeks came to propose that Jesus should leave Judea for a more appreciative environment. It is sufficient to recog-

nize with the thoughtful reader that Jesus saw in them the first fruits of the Gentiles, to account for his exaltation and agitation; exaltation at the result, agitation as to the means of its achievement.

Act II

1. Matthew adds: "What shall be the sign of thy coming," etc. It does not seem necessary to suppose that all the questions were asked together at the outset. To insert this question later, as I have taken the liberty of doing, would relieve some of the difficulties of this discourse.

2. Generally understood of the Roman eagles.

3. By the inserted clause I would bring out the original reference of "these things" to the question of the disciples, rather than to what had immediately preceded.

4. Here follow the parables recorded in Matthew 25, which may have been spoken now, or later to all the disciples.

5. There is no foundation for this scene in the Gospels except that Jesus was staying in Bethany, and presumably at this house (Luke 10: 38). Such scenes must have occurred on Wednesday and on Thursday morning. The directions to Peter and John were given Thursday morning, and the presence of the disciples, and so of Judas, as indicated by the obvious concealment of the place of the Passover supper. At such times such words of tender warning to the disciples must have been spoken, as often before. Instead of inventing such con-

versation I have introduced what actually occurred after the Passover.

6. The Zealots, or Cananæans, were the followers of Judas of Gamala, who made insurrection during the census of Quirinius, A. D. 6, 7. They bitterly resented the domination of Rome, and during the subsequent rebellion which ended in the destruction of Jerusalem (A. D. 70), they were an important and fanatical factor. Simon was of this sect, and the coupling of his name with that of Judas, together with features in the conduct of Judas himself, has led to the conjecture that Judas was also. The beginning of Judas' disaffection seems to have been the revelation of the spiritual character of Christ's kingdom (John 6 : 66–71).

7. Assuming the identity of the "upper room" of Acts 1 : 13, with that where the Passover was held, and with the place of meeting in John 20 : 19, 26 and Luke 23 : 33, it is argued that this became the permanent meeting place of the apostles, which is located for us in Acts 12 : 12 as the house of Mary, the mother of John Mark (the father having meanwhile died). The theory has the advantage of accounting for the "young man" of Mark 14 : 51 who is mentioned only by Mark, and is supposed to be introduced from personal reminiscence.

8. Luke's arrangement of the events of the supper is evidently not chronological. This dispute would naturally have arisen with reference to the seating at table, and would have further called forth the action of John 13 : 4.

9. This is the arrangement of Edersheim, and satisfies all the conditions of the narrative.

10. This is simply an abbreviation of the "Thanksgiving for the Vine, and for the Day," said at the first cup in the Passover ritual, but substituting our Lord's habitual term, "Father," for the more stilted forms of address used in the Liturgy.

11. Which followed the first cup in the ritual.

12. Consisting of fruits bruised in vinegar. Its use was not obligatory. The Rabbis said it represented the mortar in which their fathers worked in Egypt.

13. I omit many details, as I aim to give the spirit of the service, rather than the letter, and it is doubtful how ancient many of the details are, or whether Jesus would have followed them. But Rabbi Gamaliel says: "Whosoever does not mention the following three things hath not fulfilled his duty. These are the Paschal sacrifice, the unleavened bread, and the bitter herbs (Pes. p. 242, Rodkinson). What follows in my text is substantially as given in this passage. It is also stated that the dish containing the lamb need not be lifted up, but that the unleavened bread and the bitter herbs must be lifted. The questions are assigned to John following the tradition of his youth, as they were always spoken by the youngest present.

14. The word "body" is used of the lamb in the Talmud, "Thou shalt bring to him (the head of the feast) his body of the Passover." It is suggestive of our Lord's, "This is my body."

15. The first part of the "Small Hallel" was sung at

the second cup. The Talmudic authorities differ as to whether they sang only to "The joyful mother of children" (end of Psalm 113), or to "The flint into a fountain of waters" (Psalm 114). I have included the latter for its reference to the Exodus.

16. This differs from the "sop" as given in the Talmud, but Edersheim gives authority for this as its composition at the time of Jesus, differing from his earlier statement in "*The Temple and its Services*."

17. The Synoptists relate the warning of the denial after the supper, but not in connection with any conversation that need be so placed. On the other hand John's account is interwoven with discourse at table from which it cannot be disentangled. So I have placed it here.

18. Whether our Lord used the "Lord's Prayer" liturgically, I do not pretend to decide, but no words could be more appropriate here. Each petition gains new significance from the situation. I add, for what it is worth, the testimony of Gregory the Great, that the Apostles (*i. e.*, Peter and Paul) gave to the Roman Church no other custom than the words of institution and the Lord's Prayer (cf. Ante Nicene Fathers, Vol. VII, p. 506). The simplicity of this compared with the elaborate Roman liturgy is an argument in its favour. The other phrases of the prayer are all taken from our Lord's words elsewhere.

19. The authorities are generally agreed that it was this third cup, called in the liturgies "the cup of blessing" (cf. 1 Cor. 10: 16), that was so instituted. In

other words, that as they finished the Passover meal, and before the third cup, the Lord broke off the old ceremonial by instituting the new.

20. The lines of this prayer are suggested by thoughts in the Passover service; the manifest reference to Jeremiah 31 : 31–34 in the institution of the cup that follows; and the idea of communion in 1 Cor. 10 : 16, expressed in our Lord's words in his great intercessory prayer in John 17.

21. There was evidently a rising from supper at this point. So I introduce here the hymn mentioned by the Synoptists. We do not know where the discourses of John 15, 16 and the prayer of John 17 were spoken. I have used parts of these in other connections.

22. The rest of the "Small Hallel" was sung at the fourth cup, which was not used on this occasion, the Passover having then been superseded by the new institution. It included Psalms 115–118 and was followed by the "Great Hallel" (Psalms 120–136). But all this was evidently the development of a later age. The Encyclopedia Biblica (Art. Hallel) doubts if more than Psalm 113, or possibly also Psalm 114, was used at this time. The appropriateness of Psalm 116 is so evident that I have ventured to use it. In this connection I quote the Talmud (Pes. p. 251, Rodkinson): "The small Hallel contained five things; the Exodus from Egypt, the dividing of the Red Sea, the giving of the law to the Israelites, the resurrection of the dead and the sufferings of the time of the Messiah." The reference given for the giving of the law is the trembling of the mountains

in Psalm 114; for the resurrection of the dead, Psalm 116: 9; for the sufferings in the time of the Messiah, Psalm 115; but 116 seems more appropriate.

Act III

1. Since the Jewish months were lunar months and the Passover was killed on the fourteenth of the month Nisan, "between the evenings," *i. e.*, between 3 P. M. and 6 P. M. It was once my fortune to be in Jerusalem at the time of the Passover and stand near Gethsemane, and see the city under the full moon, with the Jewish quarter lit up for the observance of the feast. On that day (April 6, 1898) the Jewish Passover fell on the Wednesday before Easter (Latin style). On Thursday, April 14, 1881, the Civil Calendar, the Jewish Feast and the Christian Festival, all coincided.

2. The Roman fortress north of the Temple where a garrison was stationed.

3. Cf. Luke 13: 1.

4. Mark who alone mentions the first cock-crow places it after the first denial. But Mark and Luke locate the first denial at the fire (with which Matthew, "sat in the court," agrees) where John locates the second. Mark locates the second in the "porch." The only way to harmonize the evidence is to suppose that the Synoptists do not know of the denial at the door, and break one of the other two groups of accusation and denial into two. The other differences are then easily reconciled.

5. Was the interview of John 18: 19–23 before

Annas or Caiaphas? Modern critical scholarship has generally decided for the former on the ground of the tense and the particle in verse 24. Yet I am forced to the conviction that the older scholarship was guided by the truer instinct. A separate interview with Annas would be improbable if he lived in the same palace as Caiaphas, and if he lived in a different palace, we know that the recorded interview was where the denials of Peter took place, which would be conclusive in favour of Caiaphas. While the term used for high priest is also used in the plural for "chief priests," and might in the special sense be applied to Annas with Caiaphas, from his having held the office before, the emphatic use of the term in the passage would seem to preclude its application to any but the reigning official. The reference to Caiaphas in verse 28 would come in strangely if neither interview nor action of Caiaphas had been recorded. I venture the suggestion that all difficulties would be relieved if verse 24 (as implied in the margin of the A. V.), were placed between verses 13 and 14. As it stands the allusion to Caiaphas in verse 24 seems excessive in connection merely with his relationship to Annas, while it would be very important in preparation for Jesus' appearance before Caiaphas. The text would then read: they "led away Jesus to Annas first, for he was father-in-law to Caiaphas, who was high priest the same year; and Annas sent him bound unto Caiaphas the high priest. Now Caiaphas was the," etc. Of the appearance before Annas we know simply the result: "he sent him bound to Caiaphas."

6. As the High Priest was bound to do when blasphemy was spoken in his presence. From a legal point of view, however, his first duty was clearly to demand evidence for Jesus' claims. It was blasphemy only if he were not the Christ.

7. The meeting place of the Sanhedrim. It opened both on the Court of Priests and the Court of Israel, or according to Schick, on the Court of the Gentiles. The difference being due to Schick placing the Court of Israel only in front of the Priest's court, which, according to Sanday and Waterhouse, it was also around the sides. The latter, however, do not place the meeting place of the Sanhedrim in this Hall. I see no reason to conclude, with Edersheim, that this was not a formal session of the Sanhedrim in its regular meeting place. Luke 22 : 66 seems conclusive. If there were no formal condemnation the night session would have been sufficient. The rule of daylight sessions applied to all meetings of the Sanhedrim. The rule requiring a twelve hours' intermission before passing capital sentence could be readily evaded by such casuists, on the ground that a capital sentence by this court was now inconclusive, since the Romans had taken away the power to execute. See Taylor Innes, "The Trials of Jesus."

8. I have already assumed that the Passover was eaten by Jesus at the usual time, the evening following the fourteenth Nisan, which this year was on Thursday. The "Preparation" was the regular name for Friday, the day before the Sabbath (Mark 15 : 42) and the "Preparation of the Passover" (John 19 : 14), therefore, means not the

day when the Passover was prepared, but the Friday of Passover Week. The phrase that "they might eat the Passover" refers to the eating of festive offerings, or "Chagigah," which were included in the term "Pesach," and which lasted through the week. Defilement on the morning of the fourteenth would not have prevented the eating of the Paschal supper proper, but defilement *after the week began* would have made participation in the Chagigah unlawful. So Edersheim. Hence John is in accord with the Synoptists.

9. For the arrangement of the Sanhedrim see Encyclopedias.

10. Of course the statement of Luke 23 : 51 would be satisfied if Joseph were not present at the Council. On an earlier occasion Nicodemus had certainly made positive protest against their counsels (John 7 : 50, 51).

11. This office seems to have been given to some eminent Rabbi, and not held by a priest. He would naturally belong to the Pharisees and be a legal adviser to the court.

ACT IV

1. This is, of course, not the traditional site, according to which the Trial took place in the Tower of Antonia. It is much more probable that Pilate occupied, when at Jerusalem the splendid palace of Herod the Great. Herod Antipas would occupy the plainer palace of the Asmonean princes.

2. See note 3, Act III.

3. The corrupt prime minister of Tiberius to whom Pilate owed his preferment.

4. According to Josephus (Ant. xvii. iii. 7) Pilate

yielded to the prejudices of the Jews against the introduction of effigies of the emperor within the city in public places. This would hardly have kept any heathens from having effigies and heathen altars in a private house. The evidences of idolatry pervaded a heathen house from the threshold, and this was doubtless the reason why the mere entrance to a heathen house defiled a Jew. In a place like the Hall of Judgment Pilate would probably have made concession to Jewish prejudices by having such effigies concealed.

5. Luke 23 : 8–12, 15, is our only source of information as to the trial before Herod. An attempt to reproduce the scene would only involve needless repetition of what passed before the other tribunals. The gorgeous robe put on in mockery was the only result —a cheap attempt of Herod's courtiers to amuse their master, disappointed in his hopes of "seeing a miracle," and a cheap attempt of Herod to propitiate Pilate by mocking the claims of a supposed rival. Whether the robe was the same as that afterwards used by Pilate's soldiers ; whether it was " white " as the word " splendid " may mean, or scarlet or purple ; whether the one represented the Judean royal colour, while the other represented the imperial majesty of Rome, are questions unsettled and not of much moment.

6. The traditional name of Pilate's wife. An uncertain tradition makes her a Jewish proselyte, and afterwards a Christian.

7. From the Synoptists it would appear that the scourging was after the condemnation, but from John it is evident that the condemnation was at least not yet final.

John 19: 4 is best explained by supposing that the scourging was an examination by torture.

8. The formula of sentence, and order of execution; "Thou wilt go to the cross": "Go, soldier, lead him with thee to the cross."

9. So the best authorities. The pictures in Roman churches are not only inconsistent with the authorities, but even more so with the pictures of the crucifixion which exaggerate the height of the cross.

10. It was customary for such boards, bearing the charge, to be carried before the prisoner and then affixed to the cross. The board was covered with white gypsum and lettered in black. Pilate adopted the form of inscription in contempt of the Jewish leaders, and they felt the sting of it. The varying form of the inscription in the records is doubtless due to its having been written in three languages.

11. On this legal fiction see Edersheim.

12. Another method was to have the upright a permanent fixture. By means of ladders the cross-beam was raised to its place and fastened in its socket, and the victim lifted up and nailed to it. I have given the more usual view of the manner of Jesus' crucifixion.

13. In the courtyard of a Roman official residence near the Tower of Antonia are diagrams of games of chance cut in the flag-stones, at which these very soldiers may have played.

14. Matthew and Mark speak of both malefactors joining in reviling Jesus. If this is not a mere generic plural, it calls for an interval of time before the repentance of the one malefactor that would be beyond the limits of

this scene. It must be remembered that Jesus hung on the cross six hours. I give a glimpse of that agony only at the beginning and the end.

15. "My God, my God, why hast Thou forsaken me" (Ps. 22: 1). I give it in the original to explain the mistake about his calling for Elijah.

16. The character of Psalm 22 and the fact that two of Jesus' "Words" on the cross are from its first and last words make it extremely probable that Jesus repeated the whole upon the cross. Of course our Lord would have repeated the Psalm in Hebrew (as he began it in Hebrew) which closes with the word עָשָׂה "*to do, to accomplish*" which suggests the cry rendered by John into the Greek, τετέλεσται, "finished," even if it is not the exact equivalent.

17. Just this arrangement can be seen in the "Tombs of the Kings" (so called) near Jerusalem, by some believed to be the tomb of Queen Helena of Adiabene, mentioned by Josephus and Eusebius. The stone is a flat cylinder on edge, not unlike a mill-stone. It is at one end of a little porch, or vestibule, cut out of the rock, and rolls in a groove so as to cover the door of the sepulchre. From this door two or three steps lead down into a chamber surrounded by shelves for receiving the bodies.

Act V

1. Matthew does not say that the women saw the descent of the angel and the rolling back of the stone. It is the extreme condensation of the account that makes that impression.

2. The movements of Mary of Magdala are given us succinctly by John. The other evangelists speak of her with the others, because she went with them to the sepulchre.

3. The different location of the angel, as outside (Matt. 28 : 2) and within (Mark 16 : 5) is only apparent. The construction of the tomb resolves the difficulty. Within the vestibule, one might be spoken of as having entered, or not, according to the point of view.

4. The angels in Luke not only differ in number and position, but in the words they speak. We therefore distinguish two groups of women, Luke alone mentioning Joanna and others.

5. The appearance to the women in Matt. 28 : 9, 10, is difficult to place. No appearance of Jesus was known to the group of disciples with whom Cleopas and his companion were in communication up to the time of their leaving the city, though they seem to know of the visit of Peter and John to the sepulchre (Luke 24 : 23, 24). This seems to bear out Mark 16 : 9 that the appearance to Mary of Magdala was the first, making that passage historical even if not authentic. So if Matt. 28 : 9, 10 is not a variant account of the appearance to Mary, using the generic plural, it must have been outside of the garden, and of the scope of this scene; occurring as the Salome group were on their way to some of the more distant disciples. On the whole subject we must bear in mind the scattered condition of the disciples, the coming and going of several groups, and the transcendent nature of the movements of Jesus and the angels.

6. The first fruits were offered on the "morrow

after the Sabbath" of the Passover week (Lev. 23 : 5, 6, 11).

7. Need the reader be reminded that this is only imaginary, and intended to bring out the symbolism of the day? But doubtless the air was full of angels' songs that day, if men had only ears to hear.

8. To this agrees 1 Cor. 15 : 5. No particulars are given. One could hardly resist the temptation to imagine the scene, did not the appearance by the Sea of Galilee supply the dramatic counterpart to the denial.

9. As Luke here condenses the first and last appearance of Jesus to his disciples in Jerusalem, it is uncertain how much of this was said on the first occasion. Verse forty-nine seems certainly to belong to the later interview. But while Luke's Gospel would seem to place the Ascension on the same day as the Resurrection, it is only from Luke that we learn the exact duration of this ministry (Acts 1 : 3).

10. This scene is undated. It was evidently while they were waiting for the great meeting on the mountain.

11. We naturally think of the Mount of Beatitudes. The meeting is undated, but would be late in the "forty days" to allow time for the gathering together of so large a company as "five hundred brethren" (1 Cor. 15 : 6).

12. Possibly not the response of their lips, but the response of their lives, and the attitude for the church in all ages, "till he come again."

THE END.

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